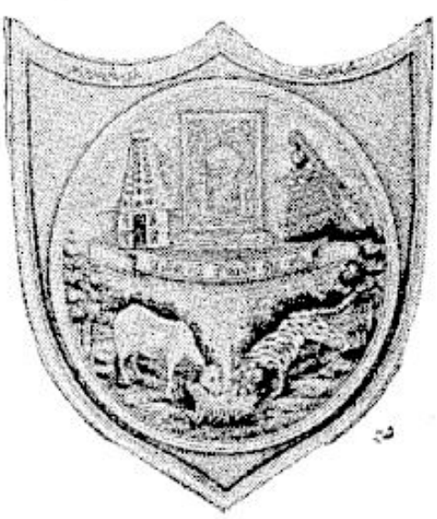
SAIVA SIDDHANTHAM

(The cream of South Indian Thought)

In memory of
The Diamond Jubilee of

The All India National Congress

Sessions at Avadi, Madras in 1955.



DHARMAPURAM ADHINAM

SRI NATARAJA

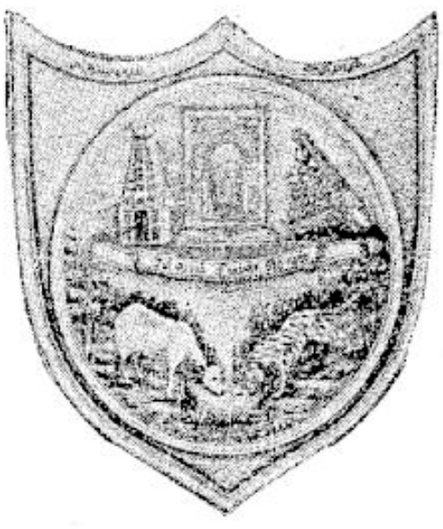
SAIVA SIDDHANTHAM

(The cream of South Indian Thought)

In memory of
The Diamond Jubilee of

The All India National Congress

Sessions at Avadi, Madras in 1955.



Dharmapuram Adhinam

1955

Adhinam Publication No. 336
Dharmapuram Adhinam Propaganda Series.

Published under orders of

His Holiness
Subramania Desika Gnanasambanda Paramacharya
Swamigal Avl.,
25th in the Holy line of Dharmapuram Adhinam.

Vidwan, Srimath Somasundara Thambiran Swamigal,
Dharmapuram Adhinam and Adhinam Devasthanams' Religious
Propaganda Centre, Velur Devasthanam Iraipani Mandram,
41-Oosman Road, T. Nagar, Madras - 17

2000 Copies

Gnanasambandam Press,
Dharmapuram.

His Holiness

Subramania Desika Gnanasambanda Paramacharya Swamigal

25th in the Holy Line of Dharmapuram Adhinam

Gurupatham

MESSAGE

of

His Holiness Subramanya Desika Gnana Sambanda Paramacharya Swamigal, 25th in the Holy Line

Pursuit of a true philosophy is essential if the world is to eschew continual conflict and jealousy and reach wisdom and happiness. Truth leads to progress growth, character and good life, for it is the home of happiness. It is truth that points to the kind of religious life which Mahatma Gandhi advocated - a life dedicated to love.

Amongst the prevalent religions of the world Hinduism, Buddhism, Islam and Christianity are the greatest. To Asia belongs the credit of giving these religions to the world. India can claim credit for giving birth to the founders of two of these religions. And, it is South India that codified the dynamic contents of the great Philosophical systems of Sankara, Ramanuja, Madhwa and Meikanda.

These thoughts contain in themselves qualities of growth and permanence. There is no place in them for innovations from without; nor are they needed.

They have always resisted the intrusion of meaningless rituals and traditions. Some of the rituals, therefore, that are obtained today, are based upon philosophical truths. The underlying aim of these religions is that man should exercise his reasoning faculties, dive deep into the ocean of intelligent thought and bring out pearls of happiness with which to adorn himself.

These religions have been built upon the triple foundations of determination, faith, and worship. The degree of determination which people acquire is also dependant on the success that attends their efforts. Our determination is strengthened and our thoughts kindled when we read the lives of our ancestors and the meritorious tasks performed by them. Determination takes root, the moment we link our lives with theirs and act accordingly. And, faith protects determination from breaking to pieces. Determination and faith together lead man towards worship.

It is but natural that different methods of worship should prevail between those who are wise and those who are but novices. A school cannot have only one class for all its students. While the wise worship ideals, novices will perforce have to seek the worship of idols. A concrete object like a book serves to reveal abstract knowledge contained within. In like manner, images show the way to intelligent contemplation; they allow scope for both physical labour and artistic advancement. The king among such images is that of Nataraja. There is art in this image; it symbolises knowledge, motion, and the force that motivates the atoms.

To reveal these things is the object of philosophical pursuit. And this pursuit forms the philosophy of Saiva Siddhanta. The religion of love that perceives everything through intelligence is capable of infusing

self-confidence and happiness in the people. Happiness prevails where there is no fear or suspicion. The religious man who suspects others is like a cancer eating into the vitals of the country; he poisons peace and destroys unity.

Let us therefore, march towards the castle of happiness on the road of progress, with patience as our prop and forbearance our guide!

Be not agitated, I tell you many a time
Perceive and search, O, mind, by grades as time goes on
Think no evil to any one,
Be not wanting in gratitude,
Languish not away in dejection.

—*Gurugnanasambanda.*

Dharmapuram Mutt,

19—1—1955.

His Holiness,
Gurugnanasambanda Paramacharya Swamigal
FOUNDER OF DHARMAPURAM ADHINAM

GURUGNANASAMBANDHA

(The Founder of the Dharmapuram Adhinam Mutt)

There lived long ago at Srivilliputtur in the Pandya Kingdom a devout couple, Subramania Pillai and Minakshi Ammal, belonging to the agriculturist class (Karkatha Saiva Vellala Caste). A son was born to them who shone with divine splendour. From the age of five, learning and wisdom seemed to woo him of their own accord and by his sixteenth year he was a full-fledged scholar.

The parents of the boy once took him to Madurai for offering worship at the shrine of Chockalinga and prolonged their stay there for sometime discharging devotional duties. The boy, *Gnanasambandha* by the grace of Sundareswara and Minakshi gradually attained spiritual awakening to such a degree that he refused to go back to Srivilliputtur with his parents who had finished their pilgrimage.

Gnanasambandha lived alone at Madurai continuing his worship at the shrine and leading the well regulated life of a devotee. One early morning when he went to the Golden Lotus Tank for bathing, he descried a number of pious men wearing the Sacred ash and the Rudraksha worshipping the idol of God placed in front of each of them, with devotional ecstacy. He longed to do worship as did those devotees and

prayed before Chockalinga to vouchsafe to him also such a blessed privilege; that night God appeared in his dream and spoke, "Your wish shall be fulfilled. You will find in the north eastern corner of the tank an image of Mine for your worship". Accordingly, Gnanasambandha, during the early hours before dawn next day, rushed eagerly to the spot, plunged into the water and lo! to his immense delight, brought out the sacred Symbol of God. He then gave vent to his ecstacy in eleven stanzas, the first of which opens with the word, *"Charming to the eye"*. He prayed to God therein that it must be given to him to sing the praises of God, to worship God, to meditate upon God—and in short to live in God perpetually.

God Chockanatha in another dream directed Gnanasambandha to approach *Gnanaprakasa of Kamalai* for being initiated in the processes of worship and in the spiritual progress. God also intimated in a dream to Kamalai Gnanaprakasa the arrival of a pupil by His direction.

Gnanasambandha next set out for Tiruvarur and reached the place on a Monday and found the God-appointed Guru sitting in contemplation in Siddhiswaram Dakshinamurthi's shrine in the great temple of Sri Thiagaraja. Gnanasambandha fell at the feet of Gnanaprakasa, and the Guru gave him Gnana Diksha, initiation for the regular worship of the Lord. Gnanasambandha sang in praise of the Guru and poured forth Chockanathavenba in praise of his favourite Deity.

Gnanasambandha lived at Tiruvarur near his Guru striving intently in the path of devotional and spiritual progress. One night Gnanaprakasa returned late from his meditation before the Dakshinamurti in the temple and the streets being dark and the usual lamp-bearer having gone to sleep, Gnanasambandha bore the lamp in his hand and led the Guru to his abode. On entering his residence the Guru

bid the sishya 'stay' and went in. The sishya obeyed the Guru's word and stayed at the gate, lamp in hand all the night, forgetting himself in the contemplation of Siva. It showered heavily that night, but for a few yards about him not a drop fell. When next morning the wife of Kamalai Gnanaparakasa opened the door, she found Gnanasambandha standing there lamp in hand and undrenched by the night showers. With astonishment, she went in and informed her husband of the miracle. Gnanaprakasa came out and saw and being convinced of his pupil having attained spiritual perfection gave him directions to take his abode at Dharmapuram not far off from Tiruvarur for spreading the great truths of the Saiva Siddhanta.

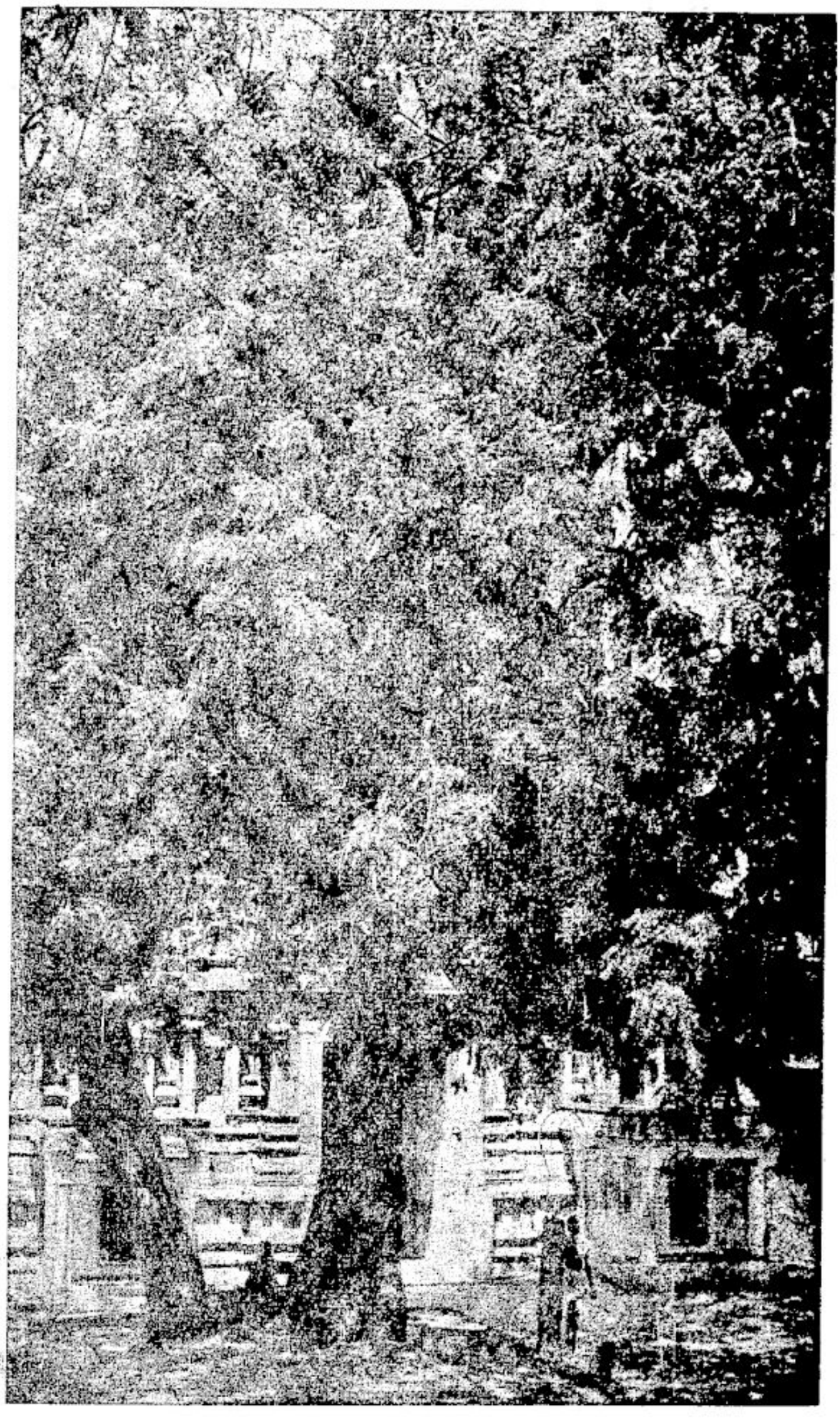
Gnanasambandha, though inconsolable at the separation still obeyed and settled at Dharmapuram and there wrote the *Sivabhoga Sara* and the *Tripadartha Rupadi Dasakarya Ahaval.*

During the hey-day of Gnanasambandha's glory, there lived at Chidambaram *Marrai Gnana Pandaram* "the blind folded", who was well versed in all the Agamas and the great Saiva works, but was lacking in God's grace. He postulated in his work called *Mukti Nilai*, "the nature of salvation", that *Ananda* was an inherent trait of the Atma, that *Mala* stood in the way of the delectation and that when the obstruction was removed *Atma* could taste the bliss—on the basis, that like Siva the Atma also was *Satchidananda-rupi*. Hosts of men adhered to his teachings because of his deep learning and powerful exposition. But Gnanasambanda refuted the doctrine in his *Mukti Nischaya*, consisting of twenty-two stanzas and established that Ananda is not inherent in Atma, that Atma is only *Satchitrupi* that when the *Mala* is brushed away by God's grace Atman plunges into *Sivananda* and that merger is *Mukti* or salvation.

Guru Gnanasambanda thus served Siva and the cause of Dharma for several years and gathered round him pupils like Ananda Paravasa, Satchidananda, Marudur Apaduddharana and others. Upon his choosing to enter perpetual *Samadhi* he appointed *Ananda Paravasa* as his successor in the *Gnana Peeta*. But the latter being far advanced in spiritual evolution, stayed in perpetual *Samadhi* to the west of where his Guru stayed. Therefore the Sishya group with a view to giving to the world an unbroken line of the Gurus, invoked Guru Gnanasambanda to nominate another successor. The nomination then devolved upon Satchidananda and the guru attained *Sivasamadhi* finally in *Vaikhasi Apara-paksha Saptami*.

An inscription of Krishna Maharaya Ayyan, King of Tanjore and daughter's son of Krishnadeva Raya during the times of Sadasiva Maharaya appointed Tiruvarur Gnanaprakasa Pandaram as the Superintendent of the *Devadanas* of *Sikkil, Vadakudi, Odacheri etc.* This order bears a date equal to 1561 A. D. A stanza in the *Mazhuvadi Purana* written by Kamalai Gnanaprakasa records the date of the composition as Salivahana Saka 1488 (equal to 1566 A. D.) These two authorities prove that Gurugnanasambanda lived about 390 years ago (in the Second half of the sixteenth century).

The Holy line of Gurus (preceptors) called the '*Thirukkailaya Paramparai*' has continued through Sri-la-Sri Gurugnanasambanda Paramacharya Swamigal and the present Paramacharya the 25th in the Holy Line of successors, is Mahasannidhanam Sri-la-Sri Subramanya Desika Gnanasambanda Paramacharya Swamigal Avergal.



STHALAVRIKSHA (MARGOSA)

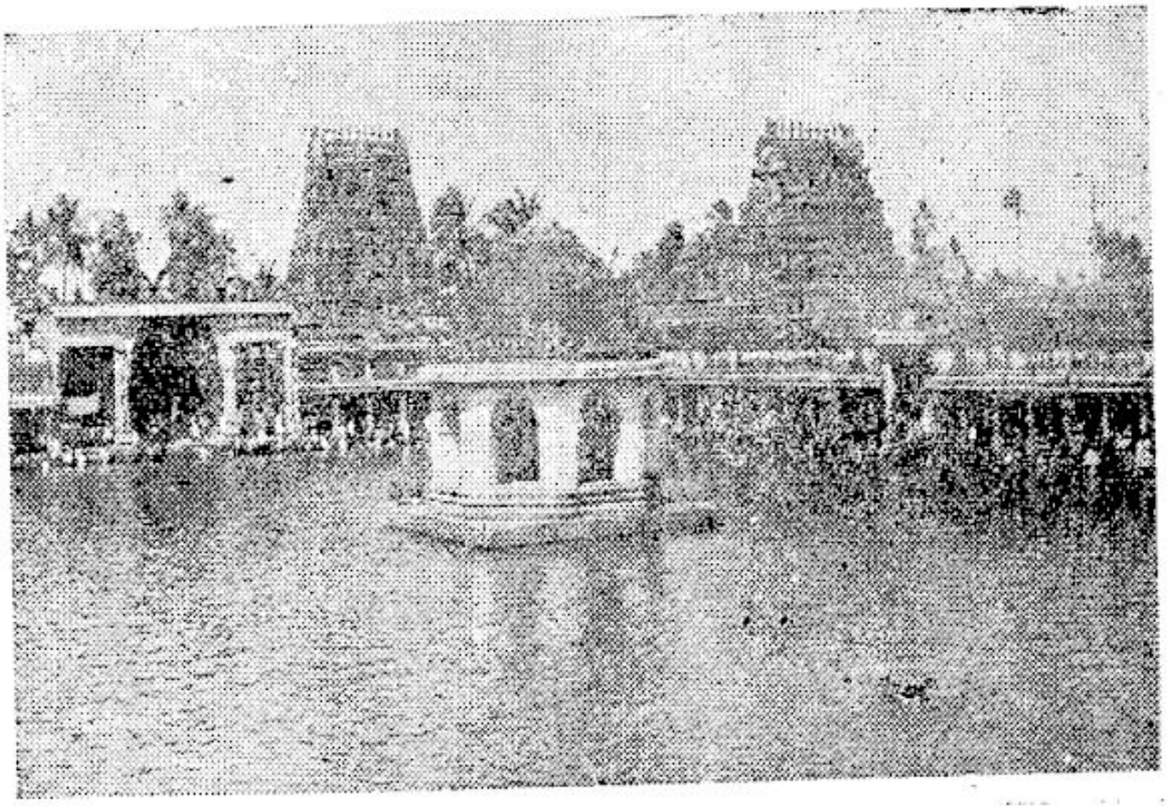
(A very old Tree)

Sri Vaithianathaswami Temple, Vaithiswarankoil.

Sri Vaithianathaswami Temple, Vaithiswarankoil.

SRI SELVAMUTHUKUMARASWAMY

(in Silver Ratham)



SIDDHAMIRTHAM

(Sacred Tank)

The Holy Line of Paramacharyas of Dharmapuram Adhinam.

1 Gurugnanasambanda Desikar
2 Ananthaparavasa Desikar
3 Sachchithananda Desikar
4 Masilamani Desikar
5 Gnanasambanda Desikar
6 Thirugnanasambanda Desikar
7 Thiruvambala Desikar
8 Azhagiyathiruchitrambala Desikar
9 Thirunavukkarasu Desikar
10 Sivagnana Desikar
11 Sachchidhananda Desikar
12 Muthukkumara Desikar
13 Gnanasambanda Desikar
14 Kanthappa Desikar
15 Masilamani Desikar
16 Sachchidhananda Desikar
17 Manickavachaka Desikar
18 Sivagnana Desikar
19 Manickavachaka Desikar
20 Sivagnana Desikar
21 Sachchidhananda Desikar
22 Manickavachaka Desikar
23 Subramanya Desikar
24 Shanmuka Desikar
25 Subramanya Desikar

The Spiritual pursuits and consequent ecstatic experiences of the followers.

They study the truth of Pati, Pasu, Pasam,
And having studied and understood
They renounce all worldly life
They rest from the toil of learning and hearing,
They plunge in the ocean of Sivanand,
Losing themselves in Adwaita
The faithful followers of Gnanaprakas

SAIVA SIDDHANTHAM

"GOD Siva owns the Southern-land and He is the Lord of all the realms", so sings Saint Manickavachaka. In the words of Dr. G. U. Pope, an ardent devotee, and translator of Thiruvachakam, "The Saiva Siddhantha system is the choicest product of the Dravidian intellect." The fundamental ideas of the system are ingrained in the structure of Tamil words themselves. For instance, the term 'Kadavul' (கடவுள்) is quite philosophic in its significance. It is a unique word for expressing the transcendental and immanent aspects of God. In one sense the word means, "that which is beyond (thought, word, and body)'. This denotes the transcendental nature of God. In another sense it means, "that which moves everything." This reflects the immanence of God in the world. Terms applied to God, in other languages are not so richly philosophic and are applicable not only to God but also to other things. For instance, the term "Brahmam" means 'big'. It may be applied to everything that is big, like the sea, the sky, the mountain, and so forth. The term "Vishnu" means pervasive; and, as such, it is applicable to elements like air and ether. But the term "Kadavul" is applicable only to the Almighty, the Ruler of the Universe, Who is beyond our conception and in Whom we live, move, and have our being.

Similarly, the term "Maya", taken as a Tamil word, consists of Mai (மாய்) and A (ஆ). Mai means "to conceal", and A means "to become". That fundamental substratum of matter into which everything resolves itself by involution and from which evolves in course of time, is indicated by the term "Maya". This meaning of the expression "Maya" is peculiar to Tamil and signifies on the part of Tamilians a knowledge of the first cause of evolution and involution. In other languages it means illusion and shows that which appears but is not really existing. Need-less, it is to give more examples of the philosophic significance of Tamil terms.

From the earliest book extant in Tamil, we find, that from time immemorial the Saiva Siddhantha Philosophy was the peculiar heritage of the Tamilians. We cannot think of a time when the Tamilians had not this system among them. In the Tholkappiam, the terms Kadavul, Uyir (உயிர்), Mei (மெய்), Vinai (வினை), Kandazhi (கந்தழி), and the like, indicate that, even prior to its composition, the Tamilians were accustomed to think in terms of Saiva Siddhantha ideas. In Thirukkural the principal concepts of the system find full expression. In times past, the system was known as Thiruneri, Peruneri, Senneri and so forth. The term Siva is, according to Dr. Grierson, a Tamil word which in earliest times entered into the Aryan language. There were different schools of this System expounding different shades of the fundamental ideas, so that the principal side of it was spoken of as Mudalneri and the author of Periapuranam speaks of Saiva Siddhantha as Mudal-Saivaneri. When the Tamil system began to wear a Sanskrit garb, the term Saiva, which is the adjectival form of Siva, and Siddhantha, which means the end of ends, were combined to denote it. What was called the first and foremost of the Saiva creeds in Tamil was denominated as the highest and final Saiva System in Sanskrit. Since then, the Aryan expression Saiva Siddhanta

has come largely into use and has almost superseded the original Tamil name for the system. It is a peculiar feature of the later day Dravidian mind to embody its original ideas in Aryan words and it is why Dr. Gilbert Slater said, "The Dravidians were Aryanised in language, while the Aryans were Dravidianised in culture".

Not only in Tholkappiam and Thirukkural, but also in every other master-piece of Sangam literature, are found the cardinal tenets of Saiva Siddhantha system. Space forbids a detailed consideration of the philosophical ideas enshrined in it.

After the sangam age, the philosophy finds rich and beautiful expression in Thiruvachakam which is a collection of about fifty-one poems of unsurpassed spiritual experience and grandeur, for the splendid rendering of which into English, our thanks are due to Dr. G. U. Pope. This work belongs to the third or fourth century.

In the fifth and sixth centuries a number of devotional hymns by various Saiva Saints, form part of the Eleventh Tirumurai of the Saiva Scriptures. Three great works of the sixth century give ample expression to the Saiva Siddhanta concepts. Kalladam contains a series of poems which though dealing with the romantic side of Tamilian life, is replete with Saiva Siddhantic ideas. Tirumular's Tirumantram is a work of three thousand stanzas, said to be composed in the course of three thousand years, dealing with the practical and theoretical aspects of Saiva religion and pohilosophy in which we find the use of the expression 'Saiva Siddhantam' for the first time in Tamil literature. In it is found the treatment of Pati, Pasu, and Pasam in the old method. Gnanamirtham is perhaps the earlist treatise, treating of the Siddhanta concepts in the modern scientific manner.

In the Seventh Century the rich devotional literature of Saint Tirugnana Sambandar and Appar, is based upon the realisation of truth according to the tenets of the Saiva Siddhanta Philosophy. Saint Sundarar has added to this literature in the beginning of the ninth century. From the eighth to the tenth century Saivite and Vaishnavite Saints have enriched Tamil literature with spiritual poems having an undercurrent of Siddhanta sentiments. In the eleventh and twelfth centuries great medieval epics, like Periapuranam, Skandapuranam, and even Kamba Ramayanam present a back-ground of the Siddhantic conceptions.

In the beginning of the thirteenth century, the great Siddhanta philosophical movement was inaugurated by Saint Meikandar who is the eminent author of Sivagnana Botham, the central work of the system. This work though very brief, contains in a nut-shell a systematic expression of the system for the first time and as such, it may be said to commence the Siddhanta movement for modern times. It consists of twelve sutras combined with logical propositions in prose and eighty-one verses in Venba metre. Saint Meikandar taught his philosophy to forty-nine disciples of his, who and whose descendants propagated and popularised the system by founding Mutts and Adhinams in various parts of the Tamil Country, the foremost of the Adhinams being the one at Dharmapuram and the other at Tiruvavaduthurai. In the thirteenth and fourteenth centuries there arose fourteen philosophical works, known as the standard Saiva Siddhanta Sastras. They are aa follows:- Tiruvundiar, Tirukalitruppadiar, Sivagnana Botham, Sivagnana Siddhiar, Irupa-Irupahthu, Unmaivilakkam, Sivaprakasam, Tiruvarutpayan, Vina-venba, Portri pahrodai, Kodikkavi, Nenjuviduthoothu, Unmaineri-vilakkam, and Sangarpa niraharanam.

Even before the date of Sivagnana-Botham, two books called Tiruvundiar and Tirukalitruppadiar claim our attention

and they were written as the result of the spiritual experience of their authors, according to the Tamil method without openly touching upon the controversial creeds of the diverse schools. Tiruvundiar was composed by Saint Uyyavanda-deva-nayanar of Tiruviyalur, about the middle of the twelfth century. It is a small work of forty-five triplets dealing with the side of spiritual experience resulting from the pursuit of Siddhanta tenets. Tirukkadavur Uyyavanda-deva-nayanar was the author of the Tirukalitruppadiar who was the disciple of the author of Tiruvundiar. Tirukalitrupadiar is a commentary in verse of the substance of Tiruvundiar and its date is about 1178 A. D. It comprises one hundred venbas and throws light on many abstruse points in the interpretation of the lives of Periapuranam Saints. It expounds the dual aspect of God as Sivam and Sakti, and the higher forms of Yogam and Gnanam. It upholds the authority of Tiruvalluvar as an exponent of Siddhanta truths.

In the early years of the thirteenth century, Saint Meikandar appeared as the rising sun in the firmament of Saiva Siddhantham, and his work *Sivagnana Botham* opened the eyes of Tamilians to the supreme excellence of their ancient philosophy. It begins with an invocatory verse to the self-luminous Ganapthy from whom the poet and philosopher drew his inspiration. It also hints at the descent of truth from God Siva as Guru on Mount Kailas. The prefatory stanza strikes a note of majesty in respecting the Great who have known themselves and God, and in rejecting the imperfect creeds of others. Every one of the twelve sutras of the work is divided into separate parts called Adikaranams and there are about thirty-nine Adikaranams in all, which include the eighty-one venba verses of the work. The twelve sutras are divided into four parts. The first part deals with the existence of Soul, God and Bonds: the second part with their nature and attributes, so that the first six sutrams cover the field of intellectual investigation. The

third part deals with the method of pursuing the Truth and the fourth with the realisation of the same, so that the last six sutrams pertain to the domain of spiritual experience.

Out of the forty-nine disciples of Saint Meikandar, the first happened to be Arulnandi Sivachariar, who was originally Meikandar's family priest and who had to bow to the superior spirituality of the Boy Saint. He is the author of *Sivagnana Siddhiar* the biggest of the Fourteen Sastras. It comprises of two parts, parapaksha and supaksha, the former enunciating and criticising the doctrines of twelve alien systems and the latter treating in detail of the principles of Saiva Siddhanta. It follows the method of Sivagnanabotham in expounding Siddhanta truths. The greatness of the work is attested by the saying in Siva-Boga-Saram of Guru-Gnanasambandar, the founder of Darmapuram Mutt "பாரிலுள்ள நூலெல்லாம் பார்த்தறியச் சித்தியிலே ஒரு விருத்தப் பாதிபோதும்." (It is enough to master the meaning of half the verse of Sivagnana Siddhiar rather than traverse all the wide field of philosophy in the world)"

There are more than six classical commentaries on the work by ascetic disciples of diverse Saiva Mutts in the Tamil country and the biggest Bashyam on the grand work is by Saint Velliambalavana Thambiran of Darmapuram Adhinam. It goes by the name of Gnanaparana Vilakkam and is yet to see the light of day.

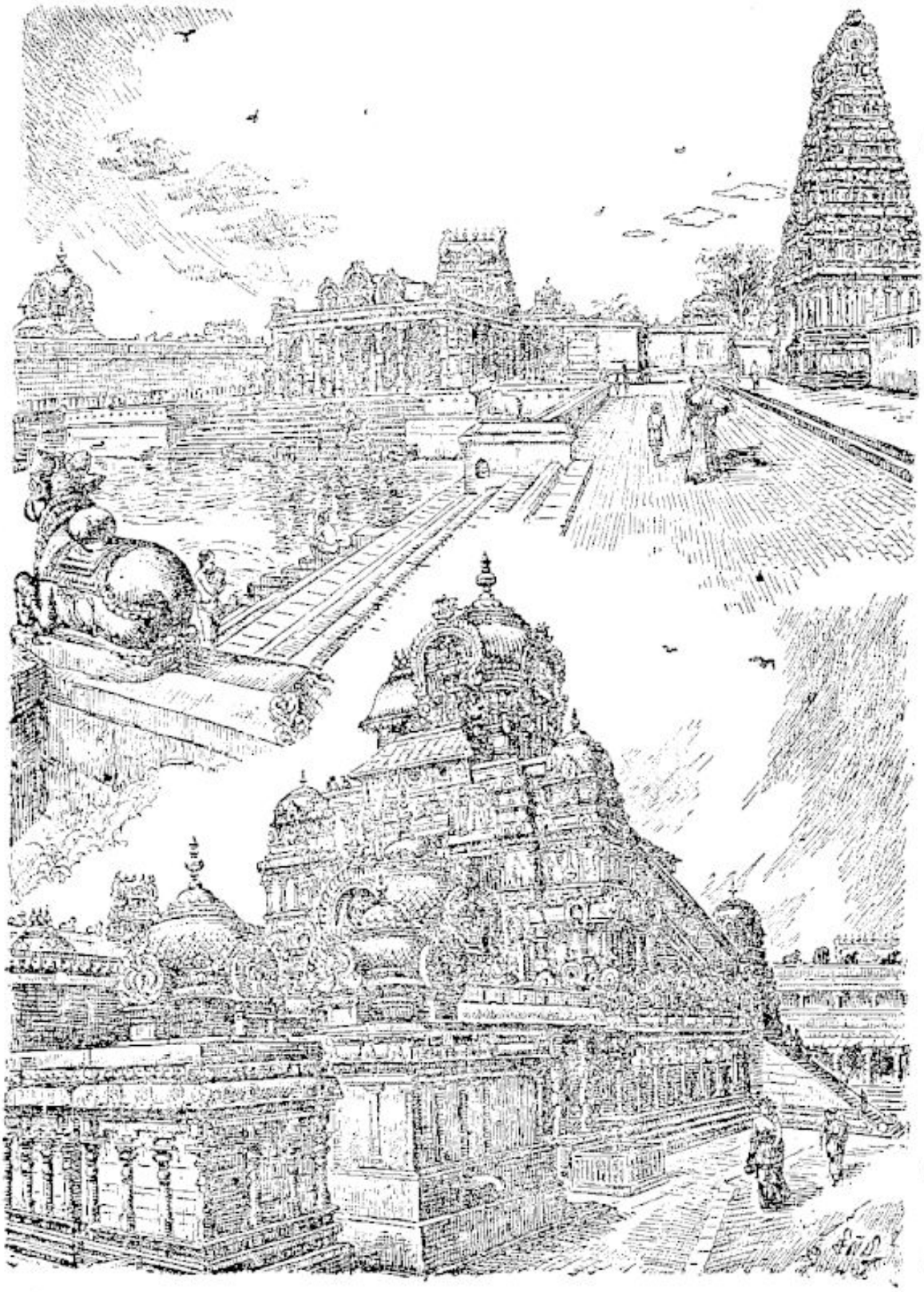
Saint Arulnandi Sivachariar is also the author of *Irupa-Irupahthu*, which, though smaller in size, raises a number of philosophical questions addressed to Meikandar, the solving of which is hinted at and will give one a complete understanding of the intricacies of the system.

Unmaivilakkam is one of the fourteen sastras, written by Manavachakamkadanthar, another disciple of Meikandar who has briefly but clearly described the nature of the

Sri Sattainathaswamy Temple. Sirkali.

TIRUGNANASAMBANDA

Sri Sattainathaswamy Temple, Sirkali.



TEMPLE VIEW

thirty-six tatwas, the nature of soul and God, the meaning of Siva's Dance and the symbolic representation of Panchakshara in the holy figure of the Dancer.

Arulnandi Sivachariar's disciple's disciple, Umapathi Sivachariar of Chidambaram was himself a Dikshidar of the place. He is the author of the other eight sastras of the group. His first work *Sivaprakasam* clearly summarises the substance of Saiva Siddhanta Philosophy in one hundred stanzas. In its preface he describes the hierarchy of Gurus in the spiritual line, starting from God Siva of Mount Kailas. The Stanza describing the nature of Saiva Siddhantham is remarkably lucid and comprehensive and can be rendered as follows.—

"We intend to expound here in the truths of the Saiva Siddhantha System, the distilled essence of the Vedanta and which is dark to the heathen and bright to the adherents of inner creeds and satisfying the reputed standards of logic, and which is remarkable for advocating such inseparable Adwaitic (two-less) union of God and the world, as will not warrant their substantial identity like gold and jewels made of it; or their opposition like light and darkness or any midway relation like that of word and sense. Such union will be comparable in their unity to the blending of body and soul, and in their diversity to the light of the eye and the light of the sun and in their concomitance to the knowing power of the soul and seeing power of the eye, and will be realisable as the fruit of a course of righteous practice ordained by great books of wisdom."

The work briefly defines Pathi, Pasu, and Pasam in its first part which covers the first fifty stanzas and in the second part of it are expounded the special nature of the Soul and God, the methods of approaching the Almighty and realising His bliss and the characteristics of great men who have realised the truth.

Tiruvarut-payan is a work of one hundred couplets divided into ten equal parts forming a supplement to Tiruvalluvar's Tirukkural. The work is often regarded as the 'Veettupal', which is an addition to the *muppal* of Tirukkural. The titles of the ten parts are quite significant of their subject-matter. This work has been translated into English by Dr. G. U. Pope in his introduction to his grand edition of Tiruvachakam.

Vina-Venba is a small work treating the subtle nature of knowledge, the knower, and the known, in the form of questions. By the way, it enlightens us as to how one can get rid of the bonds and attain Adwaitic Contact with God.

Portri-pahrodai is a pretty long poem in Venba metre addressed to Siva, the Dancer, in the form of a petition, and it enunciates the spiritual experiences of its author. It shows how God leads the soul from the stage of bonds to the stage of salvation in an attitude of pure Grace.

Kodikkavi is a small booklet sung by the poet with a view to facilitate the spontaneous mounting of the flag in the temple of Nataraja at Chidambaram. It describes the object of the flag hoisting and the nature of the Saiva Mantras and indirectly relates to the function of God's Grace.

Nenju vidu thoothu represents the message sent to God (Guru) through the medium of the Mind. It is a fine poem narrating the greatness of God, the nature of Bonds, and the symbolism of the ten paraphernalia of God, as King. It is remarkable as quoting the authority of Tiruvalluvar in its description of the path of Wisdom.

Unmai-neri-vilakkam is a work on the high path of salvation which ascends by ten steps to the ultimate God. The steps are Tatwa-rupam (the form of tatwas), Tatwa-

darsanam (the nature of tatwas), Tatwa suddhi (the clearing of tatwas), Atma-rupam (the form of the soul), Atma-darsanam (the nature of the soul), Atma suddhi (the purification of the soul), Siva rupam (realising the sight of God), Siva Darsanam (understanding the nature of God), Siva-yogam (union with God), and Sivabogam (realising Supreme Bliss).

Sankarpa niraharanam purports to give an account of the controversy that took place in the temple of Chidambaram on the sixth day of Ani festival in the year 1235 of Salivahana era which corresponds to 1313 A. D. among the adherents of diverse systems of philosophy, who had assembled in the temple. The theories of eight systems are enunciated and refuted in a masterly manner. They are those of Mayavathi (so called Vedantins), Ikiavathy, Pashanavathi, Bedavathi, Sivasamavathi, Sivasankranthavathi, Suddha Saiva and Sivadwaita. Except Mayavatham, the other theories stated and refuted here have not been dealt with explicitly in Sivagnana Siddhiar, so that the Parapaksham of Sivagnana Siddhiar, and Sankarpaniraharanam are complementary to each other and cover the whole field of alien systems which prevailed in this country in the fourteenth century and earlier.

Umapathi Sivachariar perpetuated his line of Gurus by initiating Arulnamasivaya Desikar in spiritual wisdom. His disciple's disciple, Namasivaya Desikar is the founder of the Tiruvavaduthurai Adhinam. Another line of Gurus, descending from Umapathy Sivachariar is represented by Guru Gnanasambandar, the first head of the Darmapuram Adhinam. The line before the founder of the Mutt consists of the following Gnanacharias. They are Arulnamasivaya Desikar, Gangai-meikandar, Sitrambalanadigal, Thattvaprakasar, Chettitheru Gnanaprakasar, and Kamalai Gnanaprakasar. The heads of these mutts are called Pandarasannithis and their ascetic disciples are named Thambirans. These two

Adhinams have been great centres of spiritual enlightenment for more than four hundred years in the past and have given birth to a vast cycle of Saiva Siddhanta Literature.

The works of Pandarasannithis are called *Pandara-sastrams*. Sri Ambalavana Desikar, disciple of Namasivaya Desikar was the author of ten works, Dasakariam, Sanmarga Siddhiar, Sivasrama thelivu, Siddhantha Pahrodai, Siddhanta Sikamani, Upayanittai Venba, Upadesa Venba, Nittai-vilakkam, Athisayamalai and Namasivaya-malai. In addition to these, Dasakariam and Upadhesa Pahrodai of Dhakshinamoorthy Desikar, Dasakariam of Isana Desikar and Panchakkara Pahrodai of Pin-Velappa Desikar constitute the fourteen Pandara sastras of Tiruvavaduthurai Adhinam. A number of various other works have been written by various Thambirans from time to time and it is needless to detail them here. The great intellectual luminary called Sivagnana Munivar who flourished as the greatest poet, philosopher, commentator, and critic of the eighteenth century has immortalised Sivagnana Botham by his inimitable commentary called Sivagnana-Bashyam, which is also called Dravida-Maha-Bashyam.

Coming to Dharmapuaram Adhinam, Sitrambala Nadigal who flourished prior to its founder at Siddharkadu near Mayuram, had sixty four disciples. He was the author of several works like Thukalarubotham. Tiruvarur Gnanapra-kasa, the Guru of the founder, wrote Putpavidhi, Prasatha Kattalai, Aththuvakattalai, Siva-puja Akaval etc. The founder is the author of Sivabhogasaram, Chockanatha Venba, Tripathartha rupathi Dasakaryam, Mukthi-nichchayam etc. There are two commentaries one brief and the other elaborate for Mukthi-nichchayam by Velliam-balavana Thambiran who flourished in the time of the fifth head of the Adhinam. They have been published by the Dharma-puram Adhinam. The same Velliambalavana Thambiran was the author of the huge commentary of Sivagnana Siddhiar

already mentioned i. e., Gnanaparanavilakkam. Among numerous other works and publications of this Adhinam, Gnanaprakasar's Dasakariam, Pathi-pasu-Pasa-Thogai, Sampradaya Deepam, Gnanaparana Vilakka Kural, Siddhantha Nichchayam, Mrigendra Agama (Tamil Translation), Sivanubogasaram require special mention. So also a Sanskrit commentary by Sachchidananda Desikar. So much about the literature on the subject.

The subject matter of this system of philosophy falls into two parts, one consisting of investigation of truth and the other of spiritual experience. We will here briefly deal with the first part, reserving the details for advanced exposition at a later day.

The truth as enunciated by spiritual seers are canvassed in the light of logic. The arguments lead us from the seen to the unseen.

The first sutra speaks about the existence of God as proved by analysis of the nature and phenomena of the seen world. The Siddhantic view is that the world is real. It is indicated by saying that the things of the world are spottable as He, She, and It. When a thing can be permanently pointed out as perceptible to the senses, it is counted as real though subject to change. When water may be identified as such for all times, there is no illusion about it. If a mirage looks like water, its watery appearance vanishes as we approach it. That it is a mirage is real, but its appearance as water is an illusion. Similarly everything whose identity may be fixed permanently by the senses, should be taken to be real and not illusory. A synthesis of real things being the world, the world should be real, and not an illusion, as the Mayavathins state it to be. Further, if the world is not real, what is the good of discussing about the maker of it? So the first thing to be borne in mind is the reality of the world in order that we may make an investigation about its creator.

Then the world consists of intelligent and unintelligent beings. The intelligent world is again divisible into male and female, which shows that there is an intelligent purpose for such a division. The unintelligent world ministers to the needs of the intelligent and is controlled thereby. Hence the phenomena of the world should be governed by intelligence. Taking our body, for example, the intelligent soul governs the unintelligent body, but the soul dwelling in a body cannot control the processes taking place in the wide world. Every unintelligent thing in the world is moved by an intelligent being. This leads us naturally to the conclusion that the unintelligent world undergoing several processes should be moved by a supreme intelligence.

It may be said, just as the nature of the water is to flow, the nature of the world is to move by itself. That conclusion is not warranted, because the tendency of nature is not applicable to the processes of the world. Nature must tend in one way and not in a contrary direction. If growth is natural to any thing, it must be going on permanently on its path of growth. If it is the nature of a thing to run, it should ever be running. If it is the nature of water to be cool, to be hot is not its nature, unless the heating element is combined with it. Inanimate nature exhibits only a single tendency. The contrary tendency cannot be its nature. It may be induced by the influence of an alien element. It is the nature of a piece of stone to lie unmoved in a place where it is thrown. Moving is not its nature. If it should be moved, it must be acted upon by a seperate agency like the wind or the human hand. While this is the characteristic of an unintelligent entity, we should observe that the nature of an intelligent being is to move and stop according to its purpose. Bearing in mind this distinction between an unintelligent and intelligent entity we must observe the phenomena of the world and then we shall be able to realise the

purposive influence of intelligent beings on unintelligent entities and also the influence of superior intelligences on inferior intellectual beings.

Everything in the world undergoes the process of birth, development and decay. If inanimate nature rules the world there will be only one process. Development may be going on but there will be nothing to stop it. If development is natural, its opposite process, called decay cannot also be natural. It should be due to an alien influence. We have already seen that the world has an intelligent purpose at its back and the purpose is effectuated by supreme intelligence. Hence the processes of the world should be due to and controlled by an intelligent God and not induced or led by blind nature.

It may be said that everything that has birth, growth and decay, is moved by a soul so that there are only a number of souls and no God. This view is short-sighted, because all things in the world are governed by a moral and physical order over which individual souls have no control and which presupposes the supremacy of a supreme intelligence. The world has a systematic unity and that unity can be brought only by a unique power, whom we call the Almighty God.

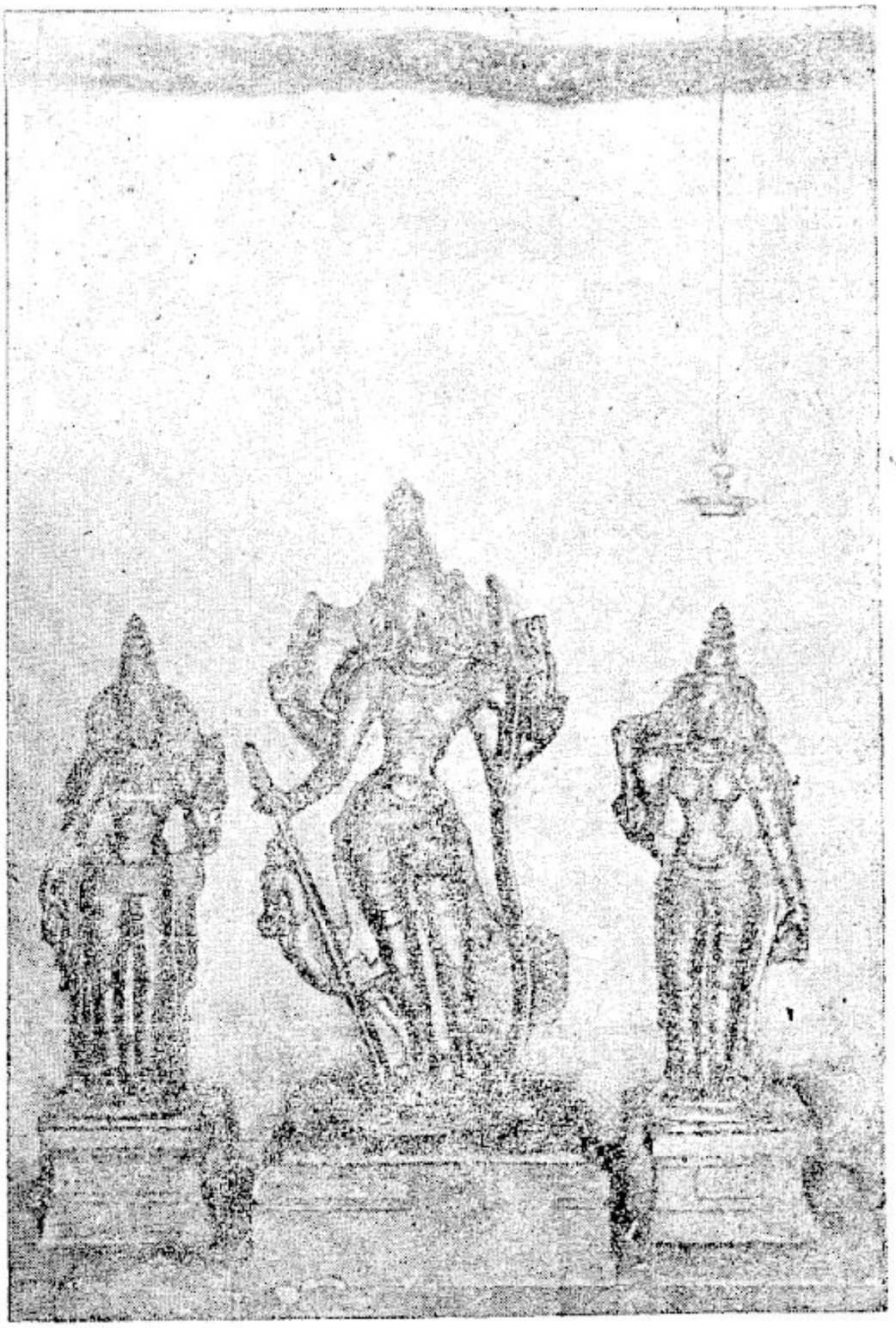
The theory of the Logayats is that everything in the world is due to the spontaneous action of the elements. This is refuted on the ground that the elements have contrary qualities which can be brought into orderly activity only by an intelligent agency; for instance, if water and fire combine, both will neutralise themselves. The tendency of water is to go down and that of fire is to flare up. The earth will be under water and cannot by itself go between water and fire. If we want hot water an intelligent man should light the fire, place a pot over it, and pour water into the pot to make

it hot. Hot water cannot be produced by the earth, water and fire combining of their own accord in a creative manner.

It is the view of the Siddhantins that the whole world undergoes evolution and involution in fullness of time and hence, He who is the cause of involution should also be the cause of thought, like the Jains, that whole world does not suffer involution, but things in the world suffer a change. A scientific investigation of the processes of evolution and involution will convince us of the truth of a thorough involution. In making the investigation one should use not only the ordinary instruments of observation but include in it the Yogic vision or second sight. Those who had it, pursued the subject of involution step by step. Things in the world are resolvable into five elements and the elements themselves are traceable to subtler entities called Thanmatrai and they are traceable in modern science to a combination of electrons and protons. And these themselves, being microscopic forms of things, are resolvable into unformed prematter basic substratum which we call Maya and Maya is perceptible only to yogic vision. Great seers who had that vision have observed that by process of time, things reduce themselves to the Mayic substratum and rise again, taking forms from it. The wheel of time so revolves that at distant times all the things in the world reach the Mayic stage and are then reproduced.

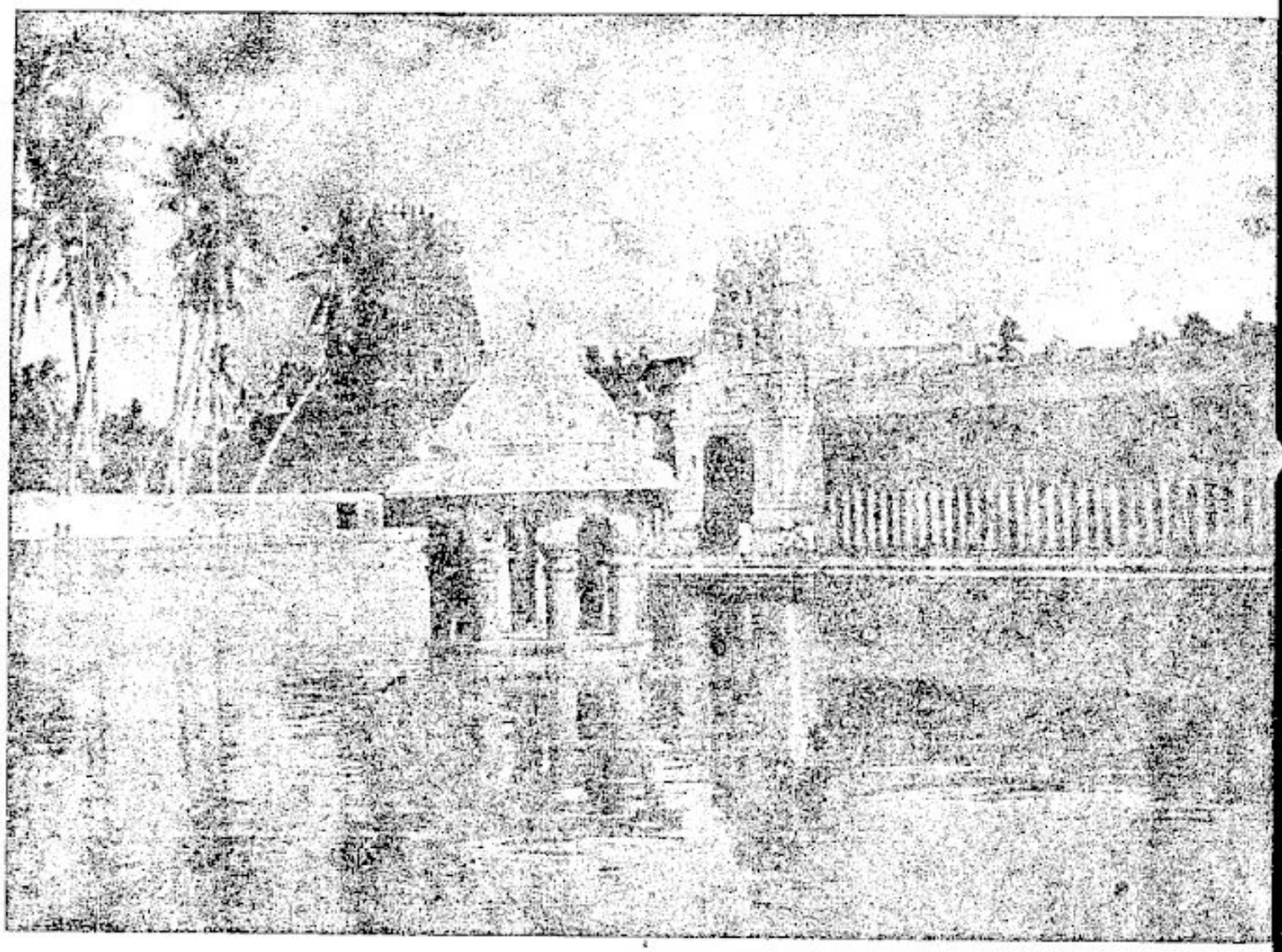
On the synthetic side, the universe is so built up that it has a central source of light and heat. Our sun is one of the many million stars that revolve round the central Sun of the Universe. Astronomers are able to calculate the time when our sun will lose all light and heat and then, the system of worlds, that depend for their life upon the light and heat of the sun, will turn to nought. Similarly if the central Sun of the Universe comes to an end, all the worlds constituting the Universe comes to an end. When in our body one part is liable to suffer, decay and death, it leads us to the

Sri Panchanadhiswaraswamy Temple, Tiruvaiyaru.



SRI DHANUSU SUBRAMANIAM

Sri Panchanadhiswaraswamy Temple, Tiruvaiyaru.



TEMPLE VIEW

inference that such decay and death, may overtake the whole frame of which one limb or organ is a part. Similarly, if our sun can be reduced to a mass of carbon alone, it may lead us to infer destruction of the central source of life for the Universe and consequential involution at a distant day of all that exist. Although the entire involution of the Universe cannot be seen directly, there is every reason to infer it from an understanding of the process of the world at large. Hence it cannot be affirmed that the Universe is eternal in its cosmic condition.

That the Universe becomes nothing is not our view. Just as when mud vessels are all broken and powdered, they become the dust of the earth from which they can be re-made, the universe is reduced to the unformed Mayic substratum from which its multitudinous forms may be re-evolved. In the stage of involution the Universe is said to be in its causal condition and in its evolution it is said to be in its effectual cosmic condition. Hence the Universe never becomes nothing. It is a cardinal principle of Siddhanta that nothing comes out of nothing and something does not become nothing. It is the Buddhistic view that everything appears and dies every moment of time and by contact with the preceding the succeeding thing comes into being. Then the question arises whether the succeeding thing takes its origin from a minute portion of that which precedes and dies or out of nothing. It is inconceivable that something can arise out of nothing. If the former is the case, then the statement that everything dies leaving nothing is meaningless. And if evolution has a material basis, it must have an intelligent purpose at its back and we have already shown that such a purpose can be effectuated in the case of the Universe by the one unseen intelligent head of it. Hence the Buddhist theory that evolution takes place without a creator cannot stand to reason.

The question is often asked whether, as the potter making vessels has a place to stand upon, the Creator has a

place to stand upon, the Creator has a place for Himself to reside. To that the answer is that one should observe how the soul energises the body without standing outside it and how the great course of time controls the processes of the Universe. There is a theory that time is the cause of evolution and involution. But this is untenable in the face of the Theological unity of the world. However great time may be, it is not an intelligent force and it can only be a tool in the hand of the Supreme Intelligence.

God, the cause of the involution of the Universe, reduces it to its Mayic substratum which is under His control. So if the Universe, should again be evolved, such evolution should be brought about by Him who is the agent of its involution. The processes of the world are spoken of in religious books in terms of creation, preservation, and destruction entrusted to deities called Creator, Preserver, and Destroyer. If we regard destruction as involution, the God who caused involution should be viewed as superior to the other two who are viewed in the Saivite religion as its agents through whom His power works. The reason is that if the Creator and the Protector can do their functions in spite of the destroyer, there will be no involution at all. Only when the activity of the two deities is set at nought, the Destroyer can successfully cause involution. Since involution is a fact according to the Siddhantic view, the Creator and the Protector should become powerless to do their function when wholesale involution takes place. Hence at the end of the involution the God that remains unaffected by it should be its author. For every system the Sastras speak of a set of the three deities. When all the systems undergo involution, the grand agent of the process can be the one over-ruling Providence who controls the whole Universe. It is the Saivite view that the one Supreme God causes the process of involution and evolution through His Sakti which plays its part by taking manifold forms. The inferior agents of creation, preservation and

destruction are all animated by Siva-Sakti in diverse degrees of potency and the so-called dieties are all highly-evolved-souls subject to the sway of God's Sakti.

The purpose of evolution is a matter to be investigated. Evolution is said to be the *leela* or playful activity of God. Mere play cannot be an attribute of Providence. The purpose for which God creates the world cannot be selfish. Unless God is above the influence of desire, His actions cannot be fair and just. God is really independent of Maya. He is self-effulgent. He cannot have any personal gain by evolution. Therefore he should cause it for the benefit of souls. As the result of evolution, souls take their bodies, dwell in them, and leave them, and under-go the cycle of births and deaths. Every body is microcosm within the microcosm of the world. What is called creation is providing the soul with body, mind, place, and enjoyable things, all of which are made of tatwas evolved from the Mayic substratum by the agency of Siva-Sakti or God's power. These are instruments for calling into play the knowing, feeling, and doing powers of the soul. Without body and mind, the soul will be immersed in ignorance which is called spiritual darkness. From the state of thraldom in darkness, the soul is led step by step, through the cycle of births and deaths to the ultimate goal of contact with God and realising His bliss. If evolution is needed for providing the soul with energising implements, involution is needed to provide the soul with required rest after the period of its activity, just as day is required for labour and night for rest. So it is for the benefit of souls that evolution and involution are caused by Providence. Just as after night's rest, one wakes up afresh for finishing labours remaining incomplete, the soul after remaining in rest during involution, rises up with renewed energy at the time of re-evolution for again pursuing its upward course towards God remaining to be completed at the time of involution. Hence evolution, involution, and re-evolution have the purpose of

the spiritual advance of the souls at their root and these take place not for any personal good of God, but out of His unselfish mercy for souls.

According to the Siddhantic view, souls are as eternal as God and they are not created out of nothing by God. They are not parts of God, because they do not possess qualities of God and are not above the cycle of births and deaths. They cannot be viewed as a group of the five senses, because the five senses have not the passion and activity of the soul, and Pranan is not the soul because it does not experience pain and pleasure. The soul undergoes different stages of consciousness during wakeful hours, dreams, sleep, deep sleep and suppression of breath. The mind is not the soul, because its several faculties have separate functions which require unification by the soul. A combination of mind, body, and such like implements cannot be soul by itself, because it cannot act without being moved by an intelligent entity. The soul being an intelligent entity, has not a material form inseparable from it. The soul is neither an atom nor a force filling the body. It identifies itself with anything that comes in contact and uses it as an instrument, since the senses and the mind help to energise the intelligence of the soul and the organs of activity make the soul active. All these are spoken of as the instruments of the soul without which the soul cannot know and act. But since the instruments are themselves unintelligent, they do not supply intelligence to the soul. The soul's intelligence is rendered dormant by something which these Mayic instruments remove in part. That something is called Anavam or bond of ignorance or darkness. Such ignorance cannot be an inherent quality of the soul which is by itself an intelligent entity. The element of darkness has rendered the soul's intelligence dormant and futile. When the soul takes up its body and mind, only a portion of the element of darkness is removed. The soul's intelligence is progressively developing with the aid of the said instruments. When it acts in the embodied condition,

the good and bad results of its actions are termed Karma. Maya, as providing instruments for the development of the soul, is an element of brightness and not darkness to the soul, but as Maya does not help the soul to realise the Almighty above its level, it is viewed as a bond, limiting the vision of the soul. Since the activity of the soul, when it is in combination with Anavam and Maya, is not fully directed in the right way, Karma is also said to be one of the bonds which entangle the soul in the results of its actions. Hence Anava, Maya and Karma are said to be the three bonds of the soul which should be got rid of, if the soul should rise to the level of God.

The question may arise how the soul can know God. The soul's vision is limited to things evolved from Maya. Whatever is seen, in the world, changes and disappears. God cannot be any part of the phenomenon which is evanescent And if God is never knowable, what is the good of God to the soul ? God cannot be realised with the aid of mind or senses or any such Mayic instrument. God's perception is infinite and things of the world are finite. If God knows the world it must be through his infinite wisdom. His intelligence is all-pervading and the soul can know Him if its vision be connected therewith. The soul has the nature to identify itself with anything that is duly put to it. When the soul turns away from the World towards God, it reaches a stage where God's Sakti or wisdom contacts the soul. In such a stage God lifts up the soul, to His level of wisdom and the soul is then able to realise the Almighty. This lifting up by God is, in ordinary parlance, said to be the advent of God as Guru to the soul and giving it spiritual enlightenment. The soul blessed with infinite wisdom is the one emancipated from the bonds and able to be the medium of divine communication to others. The saintly leaders of the Saivite Religion were such advanced souls who poured forth their spiritual experience in beautiful verses of hymns. Saint

Meikandar and other exponents of Siddhanta Philosophy were advanced souls who had got realisation. They initiated their disciples to the ways of wisdom under the sway of the Divine Guru. Their methods of initiation were handed down to posterity through the heads of Dharmapuram and other Adhinams in the Tamil country.

There are various grades of initiation leading to different steps on the spiritual ladder. In the bound stage, the soul worships God indirectly through symbols and in the freed stage, the soul directly perceives the Almighty. The worship of the all-pervading, eternal, intelligent, blissful supreme-being through external forms is called *Sariyai* to which the initiation called *Samaya Diksha* befits a person. The worship of the cosmic form of the eternal Ruler of the Universe externally and internally is called *Kriyai*. The internal worship of Him as formless is called *Yogam*. For Kriyai and Yogam the requisite initiation is called *Visesha Diksha*. The direct perception of the Infinite in the light of the Infinite Wisdom vouchsafed by God through Gnana Gurus is called *Gnanam* and the initiation leading to it is called *Nirvana Diksha*. What is called *Acharya Abishekam* is investing the advanced soul with power to initiate others. The heads of Adhinams receive Acharya-Abishekam before their installation.

In the freed state of wisdom there are four steps called Sariyai, Kriyai, Yogam, and Gnanam forming part of the domain of Gnanam. Directly listening to the word of God is called Sariyai in Gnanam, and indicated by the technical term *Kettal* (*கேட்டல்*). The contemplation of the received upathesam is Kriyai in Gnanam, which is technically called Sindittal (*சிந்தித்தல்*). The attainment of firmness in truth and concentration thereof is called Yogam in Gnanam, and is technically called Thelithal (*தெளிதல்*). The realisation of God and His bliss is called Gnanam in Gnanam, and technically known as Nittaikudal (*நிட்டைகூடல்*) which

represents the final stage of evolution for the human soul on earth. Just as by the concentration of the sun's rays through a lens causes the cotton within its focus to catch fire, the concentration of God's grace through an Acharya awakens the perception of Inifinite Wisdom in the mind of the fit disciple who will thereby attain the capacity to look at the soul, the world, and God in the true perspective. Such a soul, will realise the fleeting character and futility of the world, and its own dependence upon God and the infinite power and grace of the Providence, and will take refuge under the feet of the Almighty from the evils of the world. The feet of God represent the over-ruling wisdom and activity of His to which the soul submits its knowledge and action. Such submission is spoken of as taking shelter under the feet of God. In the state of such submission the soul remains safe and happy. In order that the soul may be steady in that attitude, the contemplation of the meaning of Panchakshara or five letters is essential.

In that five-lettered mantram Si-va-ya-na-ma (சிவாயநம) the term சி (Si) is the symbol for *Sivam* (God); வ (va) stands for *His Grace* that leads the fit soul to God; ய (ya) stands for the *Soul*; ந (na) represents the *screening power of God* that helps the Soul to move in the world, and ம (ma) represents the *bond* that entangles the soul in the turmoil of the world. If the soul turns towards ந (na) and ம (ma), it will fall a victim to the evils of life. If it associates itself with வ (va) it will rise towards God. Hence the mantram reminds the soul of the need for giving up the world and adhering to God's grace and moving Godward, when the thoughts of the world tempt the soul away from its attitude of wisdom. Standing in the light of wisdom is the result of of *Kettal* (கேட்டல்) and contemplating the meaning of Panchaksharam is *Sindittal* (சிந்தித்தல்). Giving one-self up wholly to the control of divine grace by remaining in Adwaitic contact with God and having nothing to know or to

save under the guidance of God's grace is called *Thelithal* (தெளிதல்) or in other words *Gnana yogam*. To go higher from that step by cultivating eternal love for Providence and becoming immersed in divine bliss is called *Nittai-kudal* (நிட்டை கூடல்). Whoever reaches that stage in this life, remains unassailed by any troubles of the world and is called *Jivan Muktha*. It is that stage of which Saint Appar spoke when he said, "Happiness and no sorrow for all times (இன்பமே எந்நாளும் துன்பமில்லை)".

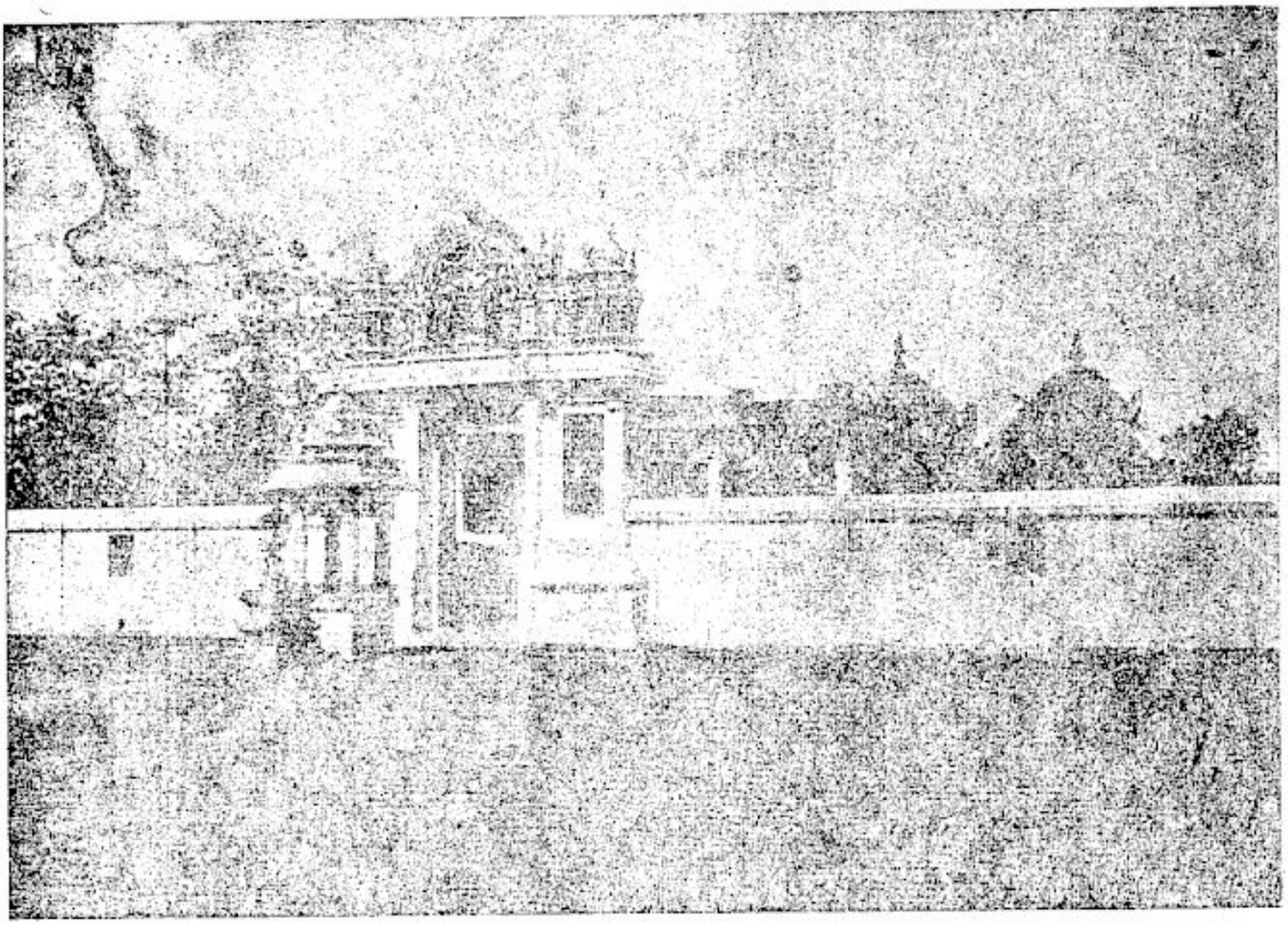
Space forbids a more detailed treatment of the subject and we may conclude with the discussion about the nature of adwaitam as expounded in Siddhanta Philosophy. Adwaitam is a term applied to God in the Upanishads. It is associated with the diverse important systems of philosophy in this country and is often the main mark for distinguishing the philosophical religions now prevalent. Sankara is the exponent of the Kevaladwaita school of thought. Ramanuja is the founder of the Visishtadwita system. Srikanta is the exponent of Sivadwaita system which is allied to Ramanuja's view. The Madhwa school of thought represents Dwaitam, and Saiva-Siddhantam is called Suddhadwaitam. An investigation of the meaning of the term Adwaitam will help us to understand the difference between the various systems.

The word Dwaitam means dual and the prefix 'a' (அ) is really 'na' (ந) which has three shades of meaning among others. One is negation indicated by the Tamil term இன்மை; Second is difference in nature indicated by the term அன்மை; and opposition, which is the third, is indicated by the term மறுதலை. Nastigam is an illustration for the negative meaning of 'na' or 'a'. Abbrahmana really means one who is not a Brahmin and is an illustration of the second shade of meaning. The term (Aneedhi) or (Adharma) is an illustration of the third shade of meaning. Of these the negative meaning was adopted by Ekatmavatins who say there is only one Brahmam in

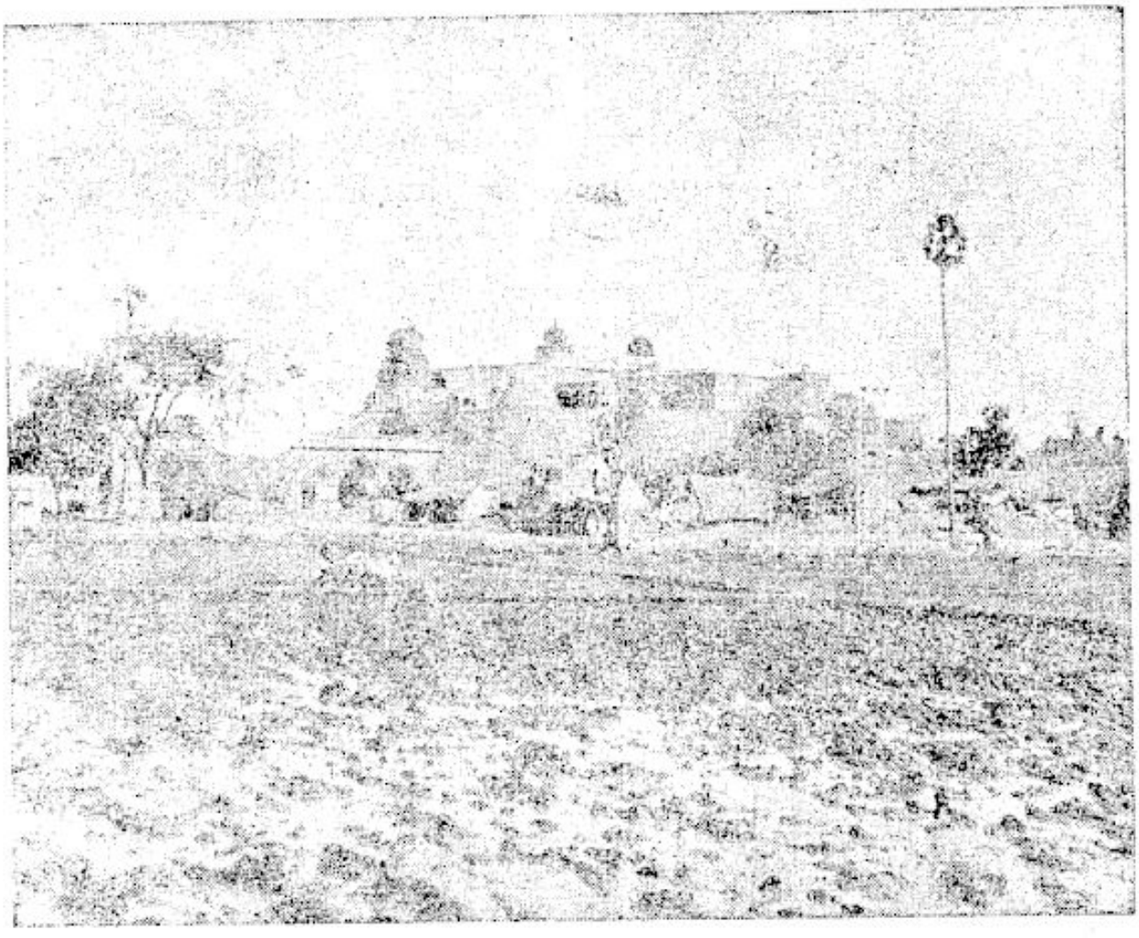
SRI DAKSHINAMURTHI

(Siddhiswaram, Tiruvarur - where His Holiness Guru Gnana Sambanda, founder of Dharmapuram Adhinam received initiation from his Guru.)

Sri Sivalokathiagarajaswamy Temple, Achalpuram.

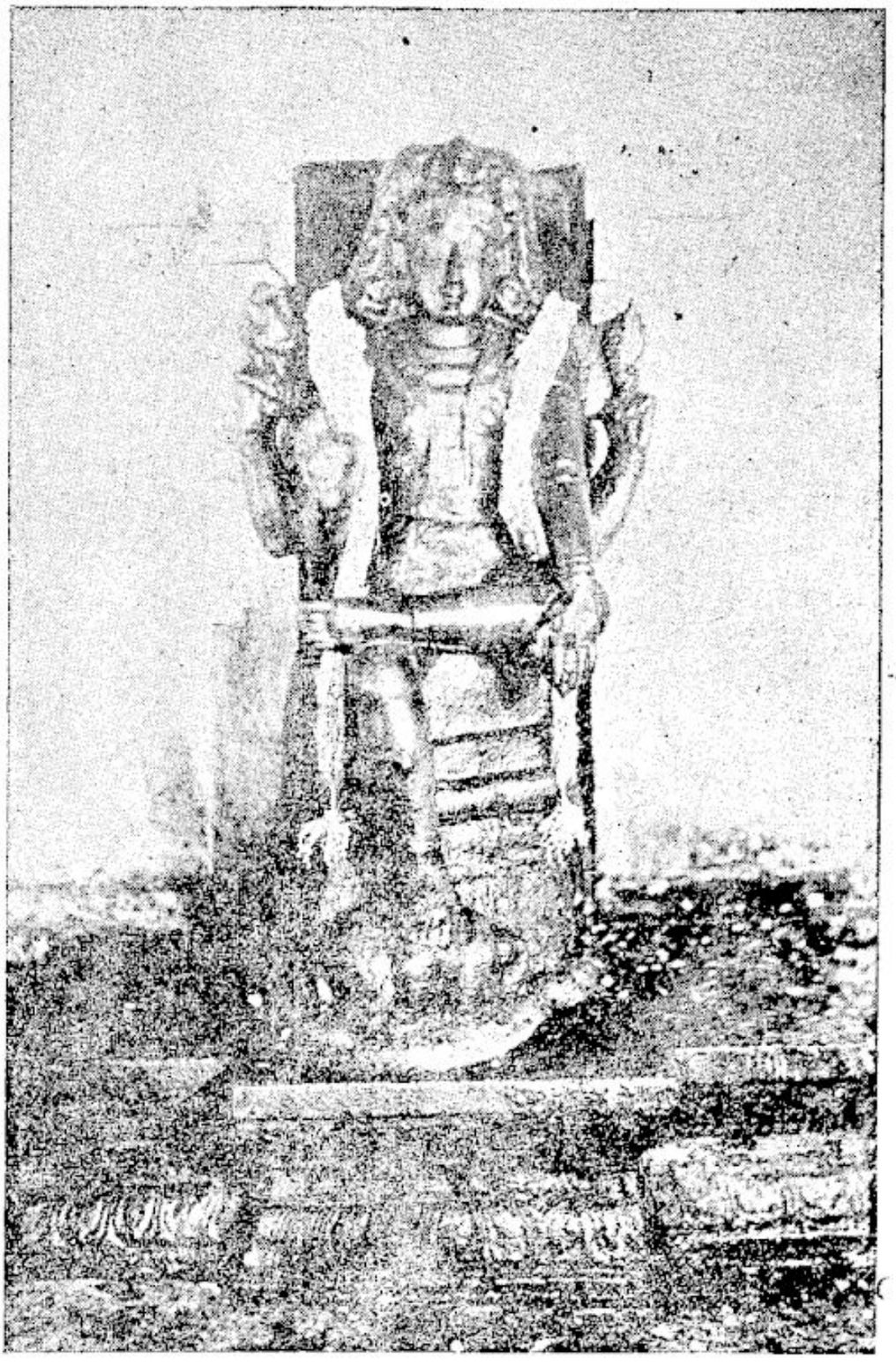


(Inside View)



Sri Ujjivanathaswamy Temple, Uyyakondan.

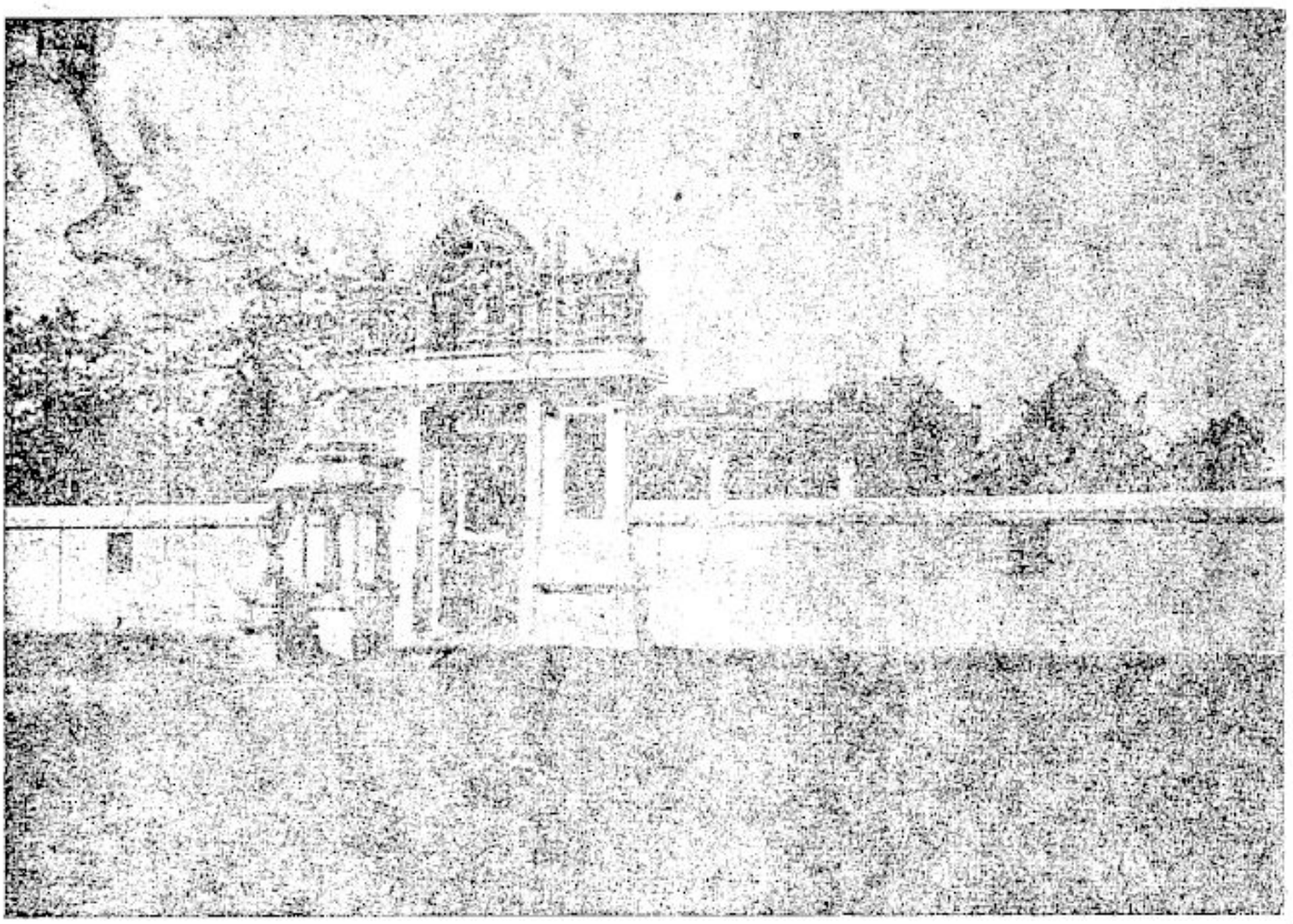
Digitized by BMRI



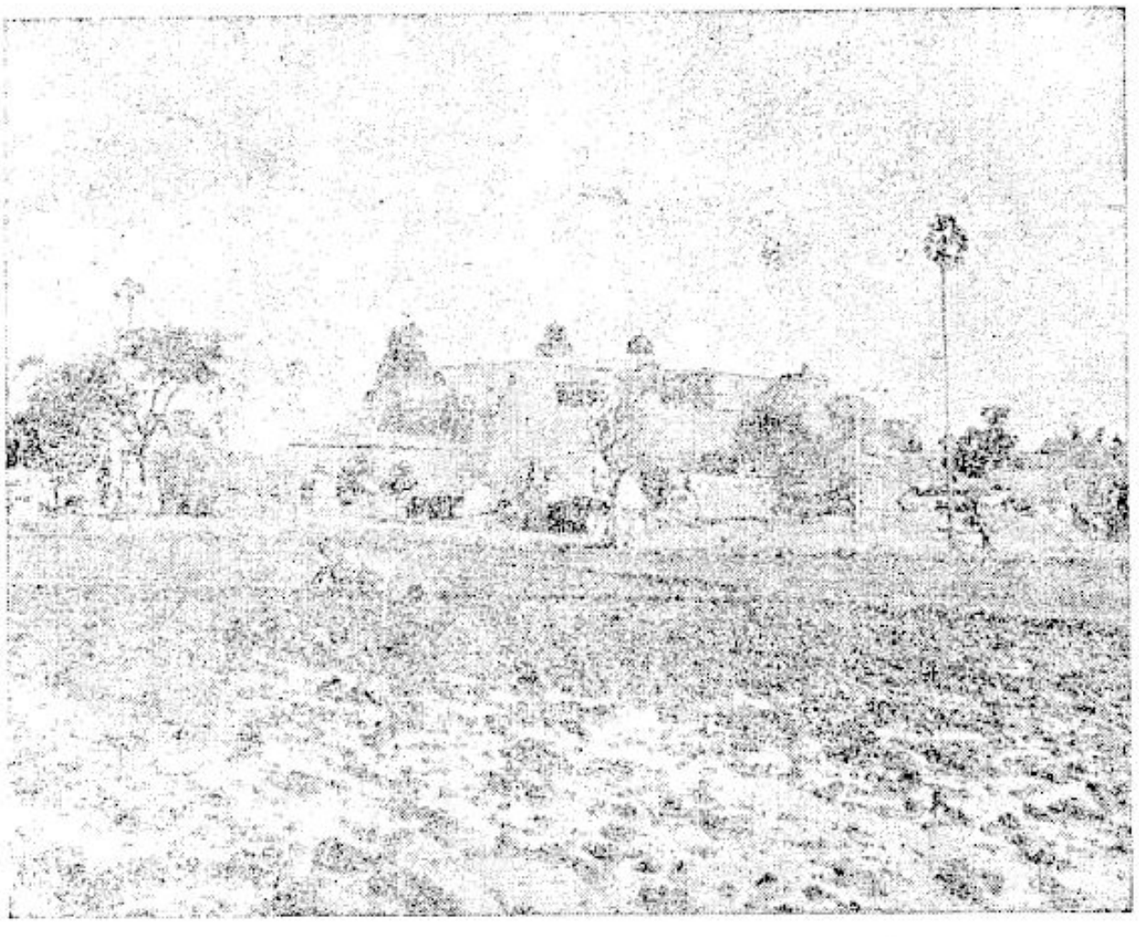
SRI DAKSHINAMURTHI

(Siddhiswaram, Tiruvarur - where His Holiness
Guru Gnana Sambanda, founder of Dharmapuram Adhinam
received initiation from his Guru.)

Sri Sivalokathiagarajaswamy Temple, Achalpuram.



(Inside View)



Sri Ujjivanathaswamy Temple, Uyyakondan.

existence and nothing else is real. As they posit the existence of only one Being, their doctrine is called Kevaladwaita (Monism). Although Ramanuja and Srikanta also adopted the negative meaning, they gave countenance to the Upanishads which spoke of souls and bonds; and therefore they stated that the one Brahmam was qualified by these as attributes and hence their theory was said to be qualified Monism. The dualists adopted the third shade of meaning and said that one is in opposition to two and implied opposition to one as well, and hence there are two entities, God and Soul.

Now the question is, why should God be spoken of as Adwaita, while the word 'one' will more clearly and directly specify Him. Even granting that the term Adwaita indirectly points to one, who is it that speaks of God as one? If it is the soul, then apart from the one God, existence of the soul is necessarily implied. The real reason for the use of the term Adwaita has not been investigated by other systems save in Saiva-Siddhantam. The term was really used to indicate the relation between God and the souls. God is of a different nature from the souls, though both are intelligent beings. Unless God is related to the soul in some way, it cannot do anything good for the soul. So God must be related in some way to the soul. There are various modes of relation between any two entities; Iykiam (ஐக்கியம்) as in the combination of the river and the sea; Thathatmiam (தாதாத்மியம்) as in the combination of quality and its possessor; Saiyogam (சையோகம்) as in the combination of one finger and another finger, and Adwaitam as in the combination of the light of the sun with the power of the eye to see things. The relation between God and the soul cannot be Iykiam, because it implies substantial identity which does not exist between them. The soul cannot be viewed as the quality of God, because it is a separate entity

possessing its own qualities. Qualities alone can be attributes of God. A possessor of qualities cannot be an attribute like a quality. The term Saiyogam cannot be applied to a union of a pervading thing and a pervaded thing like God and the world. Because the intelligence of God is in contact with the intelligence of the soul and energises the same, the union of God and the soul is spoken of in Siddhanta as Adwaitic. Like the sunlight enabling the eye to see, which has its own power to see as well, the supreme intelligence enables the soul to perceive things with its own intelligence. The inseparable union of God and the soul is best expressed by the term Adwaita. As the Siddhanta system speaks of this true relation, its Adwaitam is said to be pure and simple, and hence it is called Suddhadwaitam. While Sankara's Adwaitam is qualified with the adjunct Kevala and Ramanuja's by the term Visishta, Meikandar's Adwaitam is unqualified. The term Suddha means unqualified. While Sankara and Ramanuja applied the term Adwaita to God alone, Meikandar, applied the term to the relation between God and the soul and the world. Meikanda adopted the second shade of meaning, the அன்மை, which is the right meaning when 'NA' or 'A' is prefixed to a word denoting a number. When we say Anekam, the term does not negate the existence of one. It means many as different from one, thereby showing that 'அ' prefixed to a number has the second shade of meaning and not the first or third. This discussion will help to enlighten us, that taking Adwaita in its true sensible meaning, the Siddhanta system of philosophy is the only Adwaitic system of thought which deserves the name.

Before the use of the term Adwaita, the relation of God to the soul was indicated as "ஒன்றும், வேறும், உடனும்." God is intimately connected with the soul and the world, and hence, He was described as "உளனும், உயிராய், உலகாய்". Since God has a diffierent nature from the souls, just as the

sun's light is different from the light of the eye, He is described as "வேறாய்". Although God is connected with the soul as the soul is connected with the body, the shortcomings of the soul do not attach to God while God is the guide of the soul and witness to its actions; He is said to be "உடனாய்" i. e., always with the soul, unaffected by its defects. So the Tamil expression "ஒன்றாய், வேறாய், உடனாய்" more clearly expresses the meaning of the term Adwaita in our system.

Here we have briefly sketched the salient points of the Saiva Siddhantha Philosophy, the expansion of which will cover a big volume. A simple statement of the nature of Pasu, Pasam, and Pathi has been given in Sivaprakasam and may be of value for understanding the essential data of the system, and passages relating to them are given below:-

Pasu: The seers of truth say that souls are countless eternal and sunk in spiritual darkness. By the grace of God they take up bodies suited to work out their two-fold (good and evil) karmic tendencies, and are born as lower and higher beings. In the course of experiencing the endless fruits of their karma, they commit acts of merit and sin, and have births and deaths; when the season arrives for the dissolution of the dark bond affecting the soul, the light of grace dawns on the inmost soul and darkness is dispelled. Then the good-freed-souls reach the feet of Providence''.

Pasam: Bonds "The original Bond of darkness (Anavam) is one eternal entity with countless powers which lose their efficacy at the end of their respective time-limits. Compared with the stupefying force of this bond, external darkness may be said to be light. It is like green rust (verdigris) on copper and fully hides the knowing faculty of the soul. The screening power of God which operates behind this bond to loosen and finally dissolve, it is also formally styled one kind of bond. When the original bond

is dissolved, this divine power shines forth in great grace and quickens the progress of the freed soul towards the feet of the Supreme Being, Whose will, love, and power are symbolised by the Serpent, the Moon, and the Ganga on His Braids.

"Experts well-versed in rare Agamic sciences say that by the loving will of the Supreme Sivam beyond thought, the real nadham (root of sound) is evolved from pure Maya, and from nadham the real bhindu emanates. From it the brightening real 'Sadasivam' takes its rise and gives birth to 'Iswaram', from which is developed 'Suddhaviddhai'. All these five reals are respectively ruled by five agents of divine power who stay in and take their names from them. Bhindu stated to be already evolved from Nadham first unfailingly gives rise to the world which develops into forms beginning with the subtlest."

"The impure Maya is a formless, motionless, unintelligent, eternal entity from which are evolved reals of diverse qualities and functions, and from combinations of which spring up the four categories (Thanu-Karana-Bhuvana-Bhogam) beginning with the bodies. It permeates all its developments and causes perversion to karmic souls. During final dissolution for all tatwas, it is the basic resort of all souls and is itself a bond of the souls. All these processes in it are due to the energising of it by the gracious might of the Supreme Being.

Karma: "Karma is the cause of bodies, and multifold bodily experiences, and causes births and deaths, and is beginning-less. It affects each soul differently and is many-sided. It is committed through thought, word, and deed, and it takes shelter in the real of the intellect. It takes the form of merit and sin, producing its two-fold result. At the time of the dissolution of reals, Karma sinks down to the substratum of impure Maya. This is the nature of Karma."

Pathy: (God-head) It is the object of all the Vedas and the Agamas dealing with multifold sciences to expound the concepts of God, bound souls, and bonds (Pathi, Pasu and Pasam). Of these God-head is the highest. It is beyond the material distinction of form and no form; It bas no finite quality or mark; It is one and eternal. It is the energiser of the intelligence of countless souls. It is changeless and infinite; Its form is bliss. It is above the ken (reach) of the perverted; but It is the final goal of the right-minded; It manifests Itself in the smallest of the small and is the biggest of the big; It is self-effulgent; It is named *Sivam* by men of clear vision."

On a deep study of the system, the Saiva Siddhanta will be found to be invaluable for ascertaining the eternal verities of life and for solving the problems of God, Humanity, Evil and Good.

SIVA MAYAM

Perception of God as all, all is Sivamayam, is Siva Rupa. The importance of the word Sivamayam, which every one prefixes to his writing, will thus be apparent. It is an experience, and a great experience of the soul which we should try to realize in all our actions, in all our thoughts. With this idea to guide us throughout, oh ! how well our actions will be transformed from being Ahankara into Siva Akara. Then, no evil will flow from our word and act and thought, except peace and good will, kindness and charity, love and Ananda.

OUR WORSHIP

Temples are considered to be hallowed grounds. They are the great teachers of piety to all classes of persons. They are the centres from which divine blessings issue to the deserving; hence they are said to promote justice throughout the land. It is also laid down that so long as these ancient institutions are duly maintained by the ruling race, there will be prosperity in the country and famine will not visit the land. These sacred shrines, by the splendour of their massive structure and the fine sculptures to be found therein, prompt the worshippers to lead a life of purity and devotion.

The great temples of India are philanthropic as well as religious institutions. There the poor are fed; there learning is promoted.

The more famous of these shrines, built in ancient times in the busiest part of the village or town, are the greatest centres of activity. From early dawn till midnight, they attract large gatherings of people from various parts of the surrounding country. The preservation of temples is, therefore considered an act of public service.

According to the Hindu conception, there is no space which is not prevaded by God. Temples are the abode of wisdom, and are, therefore, the worthiest place of worship. Worshipping gods in temples infuses into our mind a feeling of divinity. Worshipping gods in temples purifies the heart to help in the controlling of the passions, and to enable the devotees to lead a pious and virtuous life.

—South Indian Shrines.

Image worship is the stepping stone which will finally lead to the realisation of the unknowable. We read in Hindu Books, that God assumed human shape to emancipate mankind from the tyranny of sin. The images that are now worshipped by the Hindus have been modelled after that fashion. This antiquated form of worship has a firmer and more palpable hold over them than the kind of worship now current in civilized countries. Materialism has taken the place of spiritualism and holds its sway in civilized societies.

The impression of the image in its concrete form upon the unlettered minds of the worshippers becomes firmly fixed and produces a wonderful transformation in them, assuredly atmosphere of holiness pervades over them and their mind solely thinks of the image—the (human) representation of the Godhead. Whenever they enter a holy shrine, their very presence within the abode of the Holy one makes them holy and draws them in closer union with the Divine. As a testimony to the wonderful impression the symbol of Godhead has effected on them, a river of tears roll down their cheeks stealthily and they are no longer merged in the meshes and thorns of the world. Many a *sick* stricken soul in its pathetic appeal to the image where the Divine energy concentrates itself, has found peace and rest.

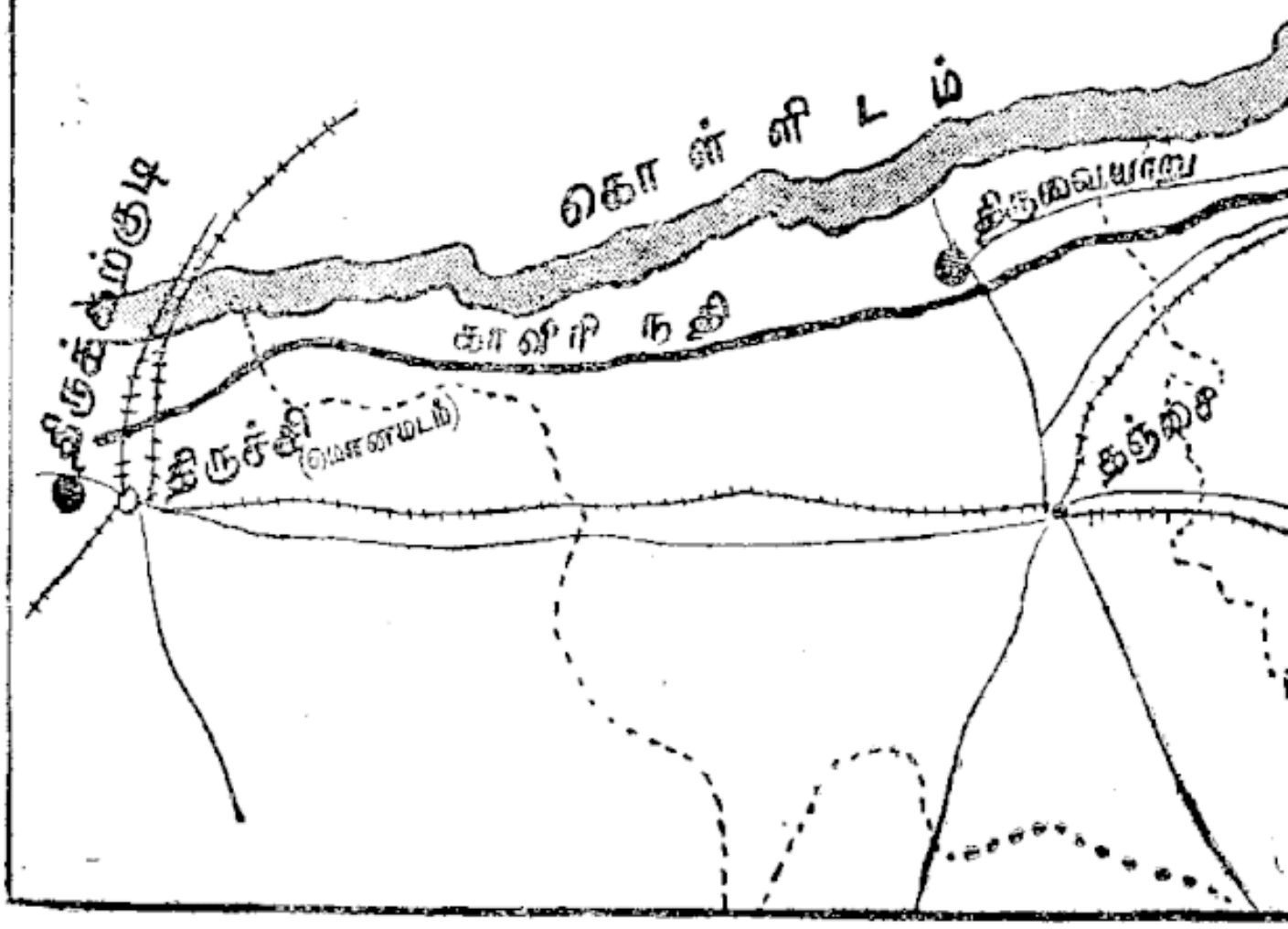
Devoted attachment to the symbolic representation of the one invisible, finally leads to the ulimate goal, fountain of eternal bliss. There is no religion higher than truth and in our religion the divine truth has been revealed to many earnestly seeking devotees who are still found in thousands in the holy plains of Chidambaram and other famous shrines.

Implicit and uflinching faith with profound respect for traditions will not only crown our efforts with unbounded success, but will preserve the prestige of a great national religion.

—Siddhantha Deepika.

திருக்கைலாய பரம்பரை திருத்தருமபுர ஆ

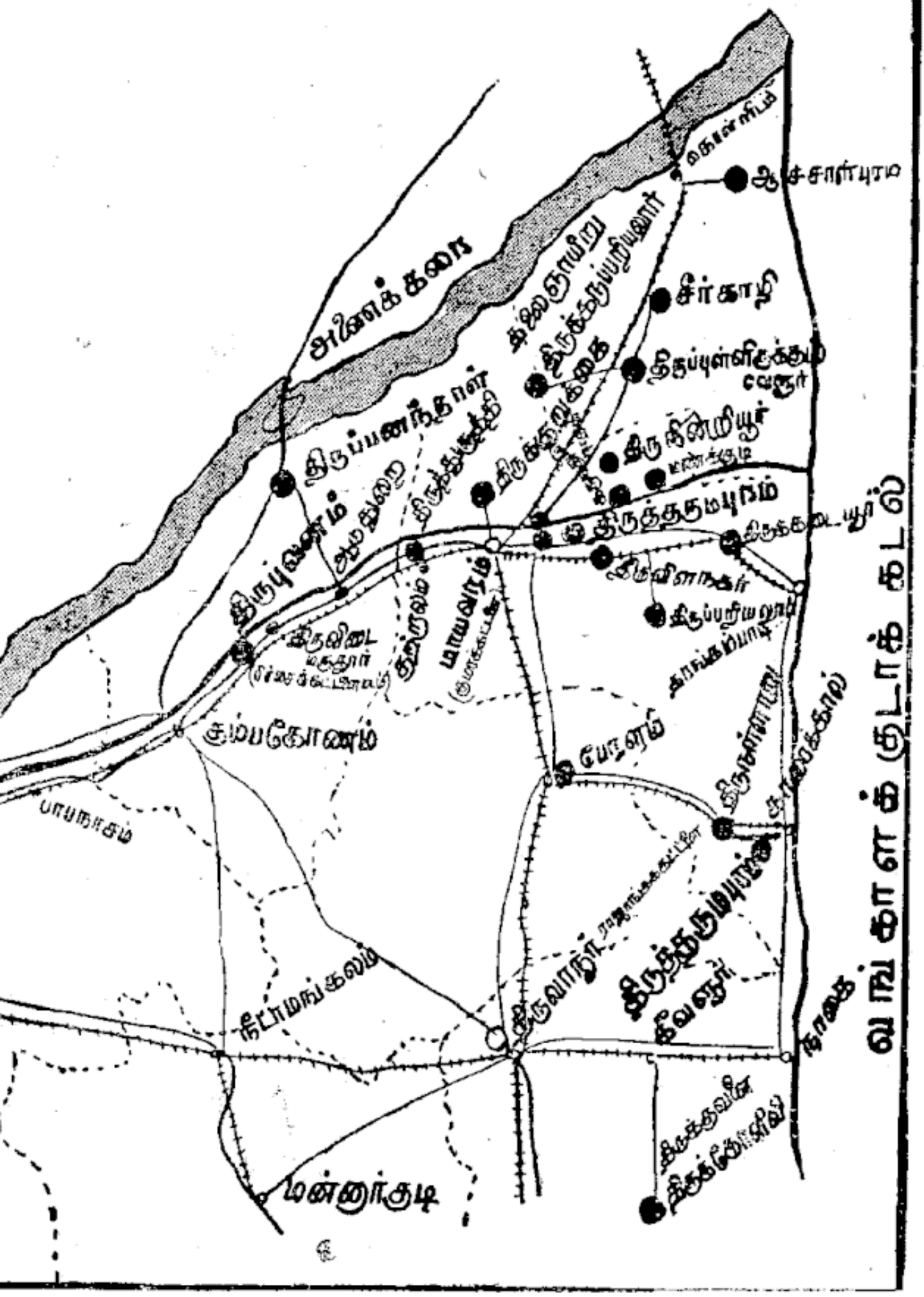
திருக்கோயில்



ROUTE MAP OF DHARMAP

ஆதீனத்துக்குச் சொந்தமான

ஸ்கள்



URAM ADHINAM TEMPLES.

Worth visiting

ADHINAM INSTITUTIONS,

Spiritual and Secular.

1. Adhinam Propaganda Centre:

Oosman Road, T' nagar, Madras 17.

A Thambiran Swamigal of the Mutt is in charge of the centre.

Free classes are held morning and evening and more than 100 boys and girls are taught to sing devotional hymns of the Saiva Acharyas in the traditional manner. Several elderly persons also take advantage of the classes. A qualified teacher is set apart for this purpose.

A decent library is maintained for free use by the public. Religious and philosophical discourses are arranged regularly every week and on festive occasions. Conferences are convened, now and then, to discuss religious and philosophical subjects. A free class is conducted to coach up persons for the University Vidwan Title examination.

2. Achalpuram:

4 miles east of Coleroon Railway station on the Madras Trichy main line. Thirugnanasambanda one of the four Saiva religious Acharyas attained Eternal Bliss in this Temple

Vasishta, Parasara and Brighu are also said to have attained Mukthi here. King Manthatha offered worship in this shrine and got his prayer granted.

3. Sirkazhi:

Temple. One mile east of Shiyali Railway station in the Madras—Tricby main line.

Birth place of Thirugnanasambanda one of the four religious preceptors. Lord Siva and Parvathi appeared before him when he wept, at the age of three, from the banks of the temple tank. Parvathi gave, on the directions of the Lord, Supreme Knowledge in the form of milk. He drank it and was initiated into Divine Life. There is a separate shrine for him within the temple. Siva and Parvathi still give Darsan in an elevated part of the temple in the same form as they appeared to Gnanasambanda.

All the three forms in which God is worshiped (viz) Guru, Linga and Jangama are found in this temple. This is a special feature with is found in no other temple. This place is said to have floated like a boat at the time of a deluge and hence the Lord is called 'Thoni appar' meaning the 'Lord of the float'.

Sri Sattanadha's shrine at the top of the made up hill in the Temple is famous. At mid-night every friday worship is made with great reverence, every one going there with pure mind after a bath.

4. Thiru Mullai Vayil (South).

8 miles east of Shiyali Railway station in the Madras—Trichy main line.

Sea shore village. The temple is about 1½ furlongs from the sea and is grandly overlooking it.

Important for sea bath on Mahodaya and Eclipse days. Annual Festival in Masi ending in Makam. Brass plate

inscriptions of Sri Krishna Deva Maha Raya Ruler of Tanjore shows grants made to this temple.

5. Vaitheeswarankoil

Temple ½ mile east of the Railway Station of the same name on the Madras Trichy main line.

This is called Pull Irukku Vell Ur'. 'Pull' means bird 'Jatayu' and 'Sampathi' two birds offered worship here. 'Irukku' refers to 'Rig Veda' which also is said to have worshipped the Lord in this place. 'Vell' is 'Subramanya'. He goes by the name of 'Selva Muthukkumaraswami' here. He too has worshipped His Father in this shrine. Vell also refers to Ankaraka one of the seven planets; Ur means Surya; they also worshipped here. Hence the name Pull Irukku Vell Ur. (புள் இருக்கு வேள் ஊர்)

Siva is called here 'Vaidyanathaswami' or 'Pull Irukku Veluran'. He is praised as a Doctor of incurable diseases the worst of them being the disease of birth. On Krithigai (nakshatram) days and on all Tuesdays devotees flock to the temple in fulfilment of their vows.

People who are possessed with evil spirits get rid of those spirits in the presence of the Parvathi who is named here 'Thaiyal Nayaki'. The holy water in the tank in front of Thaiyal Nayaki, which is called 'Sidhamirtha Theertham' has the effect of curing leprosy and kindred skin diseases. A preparation made in the form of pills and placed at Her Holy feet is revered as a divine medicine for all diseases. This goes by the name "Thiru Chandu Urundai' (திருச்சாந்து உருண்டை)

'Jatayu' breathed its last here in its fight with Ravana when he carried away Seetha Devi and its funeral was performed here by Sri Rama. The spot where the funeral was done is found within the Temple with ashes which is

touched and smeared on the forehead with veneration by devotees.

Big festivals come off in the month of Panguni and Thai every year. An information bureau for this temple functions at Madras. There is also a Library there.

6. Thalai Nayar :

5 miles West of Vaithiswarankoil Railway station on the Madras—Trichi main line.

Old name Thiru Karu Pariyalur. Called also 'Melai Kazhi' meaning West Sirkazhi since there is Sattanathar Shrine on the made up hill in the temple. Surya worshipped here after he lost his teeth in Daksha Yagna. The place has been named after him. Agasthya, Hanuman and Ravana have also offered their prayers here.

7, Thiru Ninriyur.

6 miles from Mayuram on the road to Sirkazhi. The name of the place means, 'a place where Divine grace is eternally present'. Another version of the name is 'Thiru Ninra Voor' which means a place where Lakshmi is always present. The importance of the temple is therefore apparent.

8. Thiru Kurukkai.

5 miles West of Nidur Railway station on the Madras-Trichy main line. This is the place where cupid, Manmatha was destroyed by the Lord.

9. Mayuram - Viswanathar Temple.

This is near the Thula Bathing ghat of the Cauvery in Mayuram. Considered as sacred as Benares. Those who

are unable to go to Benares perform obsequies and anniver saries of their dead in this place.

10. Mayuram - Vallalar Temple

Situated on the northern bank of Cauvery, to the north of the Thula Bathing Ghat in Mayuram. Dakshinamoorthy shrine is important. It is popular on Thursdays. The Lord gave his Gnanaopadesa to Rishaba Devar in this place. There is Gangai Amman in this temple. Tradition goes that Ganga has come here to wash away her sins which She is taking away from the devotees who resort to her.

11. Mayuram - Kumara Kattalai.

Lord Subramanya's shrine in Mayuranadha swami Temple in Mayuram Town. Skanda sashti festival is important.

12. Dharmapuram Adhinam Mutt.

4 miles east of Mayuram Junction railway station. The head quarters of the Dharmapuram Adhinam where the Head of the Adhinam has his residence and place of Athmartha daily worship (viz.) the shrine of Sri Chockalinga Peruman.

13. Dharmapureeswarar Temple.

In Dharamapuram to the north of the northern frontage of the Mutt. Yama worshipped the Lord here to expiate for his sin in having enroped the Linga at Thirukkadavoor when he aimed at Markandeya. The Lord is therefore named Dharmapureeswara.

It is at the foot of the Vilva tree in this temple that the Agasthya Asrama flourished in Sri Gurugnana Sambanda's time. A special feature in this temple is the addition of a

Lakshmi-Durga shrine at the North Western corner of the temple precincts. The deity with 18 hands, a combination of of Lakshmi and Durga is a rarity in the South and is very popular here.

14. Gnanpureeswarar Temple.

The temple is north west of the Mutt in Dharmapuram. The founder of the Mutt Sri-la-Sri Gurugnana Sambandar attained Blissful Samadhi here.

The temple was completed by Sri-la-Sri Masilamani Desika Gnanasambandar, fourth in the Holy Line,

15. Karunkuyil Nadhan Pettai.

1½ miles east from Mayuram Town Indra took the form of Karunkuyil, a blue bird, to escape from Dhaksha yagna. To expiate for it, he worshipped in this shrine after a bath in the sacred tank. Hence the name of the place.

The tank is therefore important and patients bathe in it for a specified number of days and get rid of their ailments.

16. Manakkudi.

2 miles east from Mayuram Town. The Lord who came in the form of a bridegroom to marry Parvathi stayed here permanently. Nataraja's image is exquisitely beautiful here.

17. Thiru Vilanagar.

4½ miles east from Mayuram Town in the Mayuram-Tranquebar Road. The Lord indicated the place where Cauvery in floods was fordable, to a Brahmin and to Sri Thirugnanasambandar, while they were in need of such guidance to cross the river. Hence He is known here as the 'Bountiful Lord who shows the fordable place'. Devotees throng to the temple with faith and belief for similar guidance in their lives,

Digitized by BMRI

18. Thiru Pariyalur.

1¼ miles south west of Sembonar Koil Railway station in the Mayuram Tranquebar line. Popularly known as Parasalur. This is the place where Dhaksha yagna was performed. The temple tank is called 'kari kulam' meaning char coal tank. If the bed of the tank is dug out, it is all charcoal dust to any depth. This is said to be an indication that the tank site was the Yaga kunda.

19. Tiru Kadavoor.

Temple is ¾ mile from the railway station of the same name on the Mayuram Tranquebar line. Yama was spurned by the Lord when the former came to take away Markandeya's life while Markandeya took refuge at His feet in great faith. Persons praying for longevity flock to this temple. Sixtieth birth day functions, Satha Abishekams and similar celebrations are arranged to be conducted in the temple.

Parvathi is named 'Abirami' here. A sincere devotee and a priest of the temple called Abirami Bhattar, when lost in the thought of the Divine Mother, gave in answer to a question by the king that the new moon day was a full moon day. He then realised his blunder and prayed to the Mother and the prayer came out in the form of verses and was named 'Abirami Anthathi'. To the surprise of the king that day appeared to him to be a full moon day.

Abirami showers forth her grace on those who devoutly worship her even today.

20. Thiru Dharmapuram.

1 mile west of Karaikkal. The Lord has a stringed musical instrument called 'Yazh' in his hands. He goes by the name 'Yazh Moori Nadhar'.

Thiru Gnana Sambandar was inspired by the form of the Lord and sang a song which could not be accompanied in yazh by Thiru Neela kanta Yazh Panar who went with him for playing yazh for his songs.

21. Thiru Nallaru.

This little town is a railway station in Peralam-Karaikal line.

King Nala got rid of Saturn's hold on him by a plunge in the temple tank and by worshipping the Lord here. There is a big festival every time Saturn moves from one Zodiac to the other. With Nala's incident in mind, devotees worship the Lord to ward off the evil effects of Saturn on them.

22. Peralam :

Railway station in Mayuram—Tiruvarur Branch line.

Worshipped by Perala Munivar. Panguni Utharam festival is important.

23. Tiruvarur-Rajanga kattalai

Junction Railway station in the Mayuram—Tiruvarur line.

It is in the presence of Sidheeswaram Dakshinamoorthi in Thiagaraja temple that the founder of this Mutt got initiated by his Guru Sri Kamalai Gnanaprakasar.

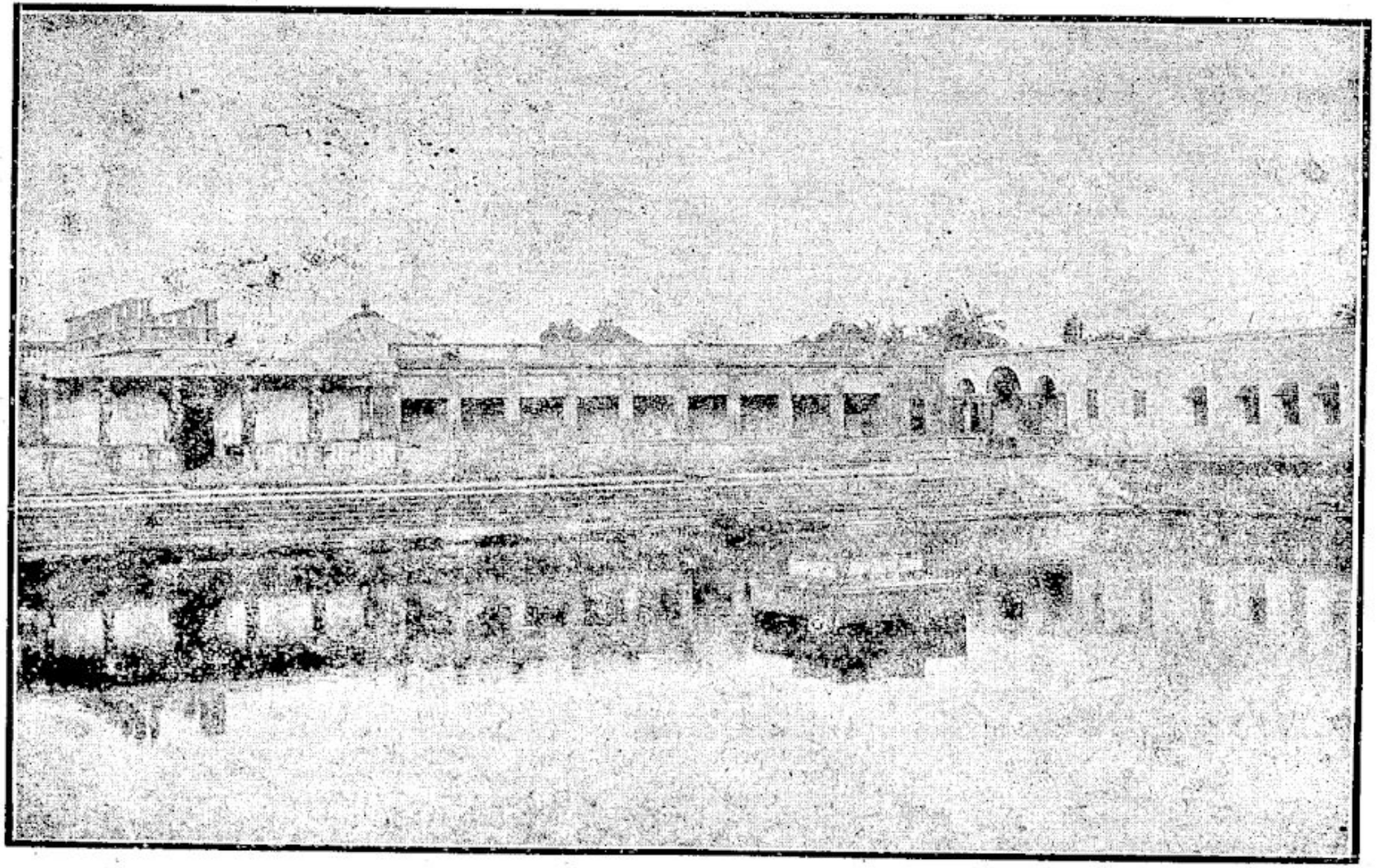
The wherewithal for certain items of worship in the temple was endowed by Krishna Deva Raya of Tanjore. Hence the endowment is called Rajanga Kattalai.

24, Thiru Kolili.

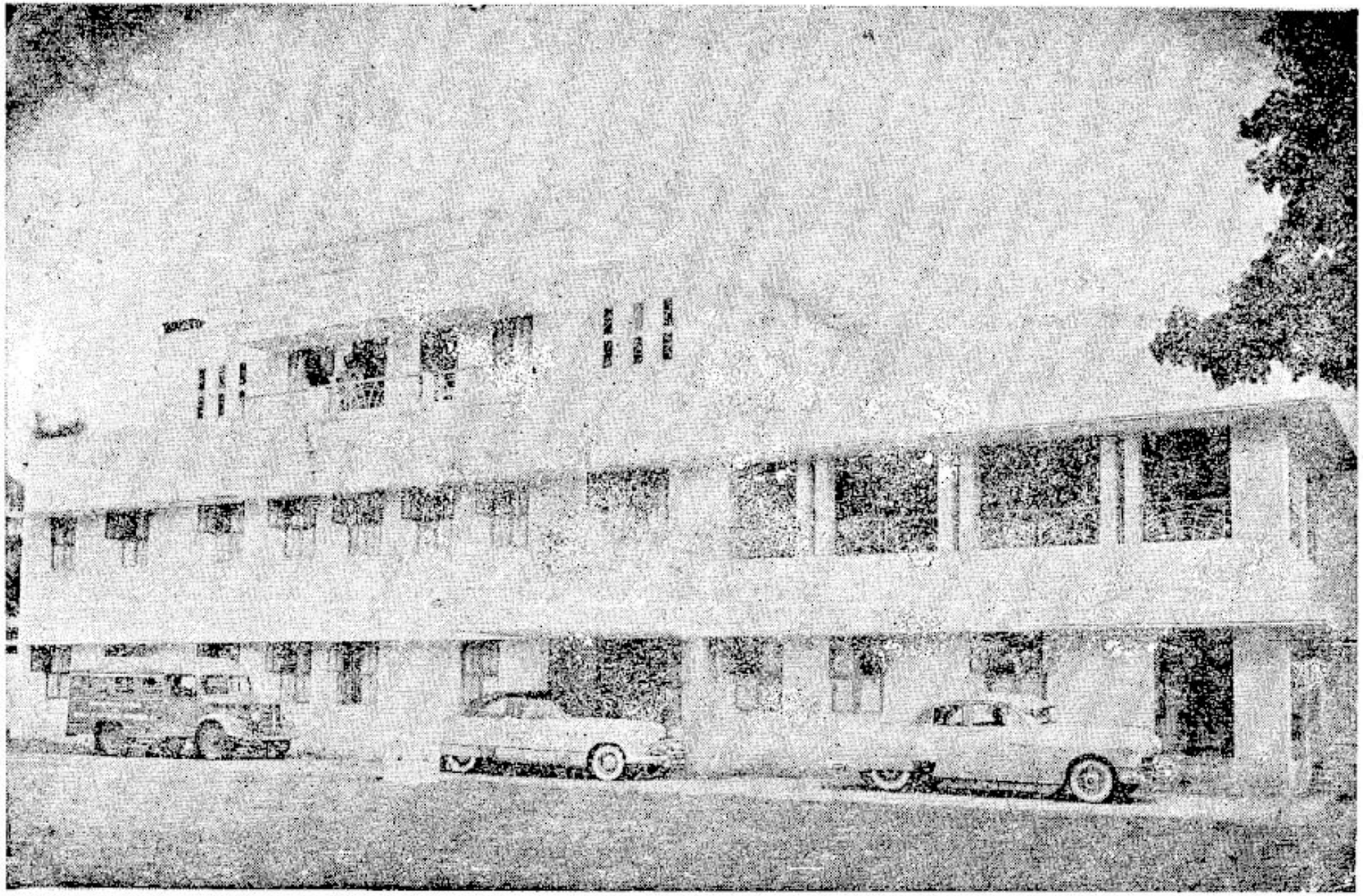
7 miles east of Thirunellikkaval Railway Station in the Tiruvarur—Arantangi line.

This is now known as Thiru Kuvalai. Navagrahas are kept powerless here to wield their evil influence. They stand in a line unlike in other temples. The word 'Kolili' means that grahas are powerless. One among the Seven Sabthavitanka Sthalams.

DHARMAPURAM ADHINAM MUTT



FRONT VIEW



PUBLIC INFORMATION CENTRE,
Velur Sri Vaithianathaswami Devasthanam Irai Pani Mandram,
41, Oosman Road, Thiagarayanagar, Madras - 17.
Religious Propaganda & Public information Service

25. Thiru Thuruthi

Popularly known as Kuttalam. Railway station in the Mayuram - Trichy Main line. Worshipped by the Sun. On certain days in the year Sun's rays fall directly upon the Linga in the Sanctum Sanctorum. Sundays in the month of Karthigai are important for bath. The Lord's name is 'Sonna Var Arivar' which term means one who understands others even without their giving expression to their ideas, as if they have been expressed in so many words.

26. Tiruvidaimarudur - Pichai Kattalai

Tiruvidaimarudur Railway Station between Mayuram and Tanjore. Certain items of worship in the temple are to be conducted under this endowment: Adithan Pichan made this endowment and is therefore named after him. Mental disorders are cured by bathing in the temple tank and offering worship for forty days.

27 Thirubuvanam

Two miles from Tiruvidaimarudur Railway Station in the Mayuram - Trichy line, and on the highway from Tiruvidaimarudur to Kumbakonam. Temple of huge structures built by Kulothunga III. The Lord took the form of Saraba in order to calm down the severity of Sri Narasimha. The Image of Saraba is a queer one and could be seen only here. The stone inscription in the temple discloses that there was a big University in the place for the advancement of Meemamsa and Tamil.

28 Thirupananthal

Accessable by bus from Kumbakonam, Aduthurai and Kuttalam Railway Stations in the main line. From Aduthurai railway station the place is 6 miles north. The shrine is at the foot of palmyra trees. Hence the name of the place.

Even Parvathi perfomed penance in the place to get initiated into the Supreme Knowledge by the Lord. The Lord's name is Arunajateswarar and He inspires the devotees with Divine knowledge.

29. Thiruvayyaru.

8 miles north of Tanjore railway station. Thirunavukkarasu Swamigal one of the four Saiva Religious preceptors went North anxious to witness the Holy Kailas. Lord asked him to plunge in a tank in the Himalayas and when he rose up he found he was coming out of the tank in this temple. Veritable Kailas was then shown to him in this very place by the Lord.

It is interesting to know that Agasthiya plunged in this temple tank and reached Kailas instantaneously. Japesa Mantapam is important as Japas performed there are said to have great effect and it is one of the Mukti Mantapams in our country. St. Thiagaraja famous composer attained Mukti here.

30. Mouna Mutt.

½ mile from Tiruchirappalli Town Station. Saint Thayumanavar's Guru was here. The mutt is on the slopes of the hill. It has got properties endowed with it for the due performance of certain items of worship in Sri Thayumanava swami Temple on the hill. This temple was constructed in the 7th centuary A. D. by Mahendra Varman. The Lord appeared in the form of mother to a lady in child bed, when she despaired that her mother could not come to her help due to floods in the Cauvery. Hence the name Thayum Anavar - Lord who came as mother also.

31. Thiru Karkudi.

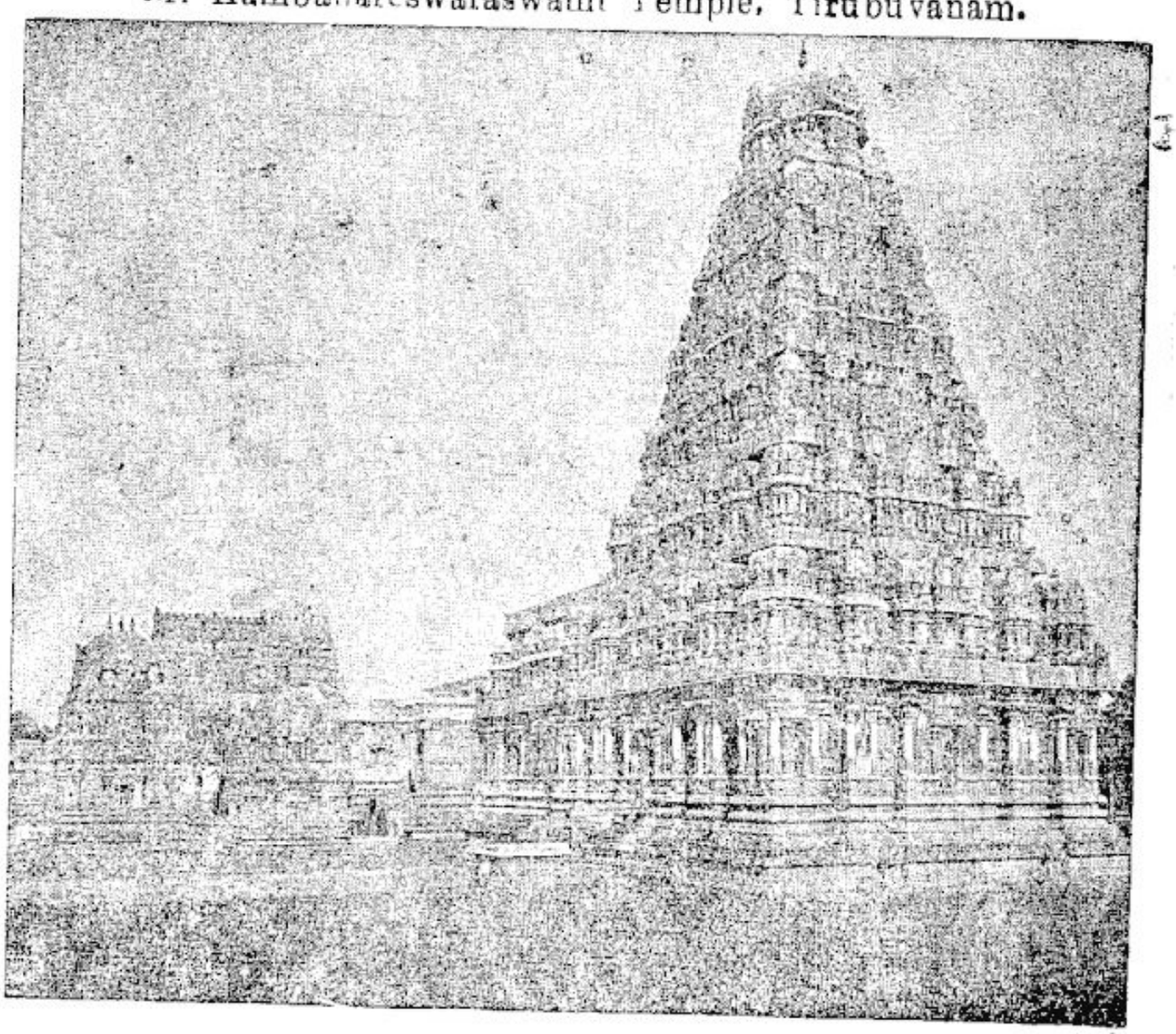
3 miles west of Tiruchirappalli called now Uyyakondan. Ujjivanathaswami is the name of the Lord here. The temple is picturesquely situated on a hillock.

Sri Kambahareswaraswami Temple, Tirubuvanam.

SRI SARABAMURTHI

(A rare Piece in India)

Sri Kambahareswaraswami Temple, Tirubuvanam.



MAIN SHRINE

(Built on the Model of the Great Temple, Tanjore.)

32. Adhina Veda Sivagama Patasala - Gurukkals Training:

Situated in Dharmapuram opposite to the mutt. The four Vedas and Agamas relevent for installations, Kumba Abishekams, festivals, and daily worships in temples are taught to gurukkal boys in a five years course. The boys are given free boarding and lodging. No fees are charged for tuition either.

33 Adhina Thevara Patasalai (Odhuvars Training)

This is located in a separate building in North Street Dharmapuram, near the Mutt. Young boys are given training in the singing of Saiva devotional songs in the traditional form. The course is of 5 years duration. The boys also get instructions in the three R's. Boarding lodging and tuition are free.

34, Adhinam Oriental College.

Pupils are coached up for the Vidwan Title in Tamil and Siromani Title in Sanskrit of the Madras University. Each course is a five years one including the entrance class. Special attention is paid to imparting instructions in Religion and Philosophy. Tuition in all the classes is free. There is a hostel attached to the College and a number of pupils are given free boarding. No charges are levied for lodging.

35. Adhinam Oriental Middle School,

The course is as per the special syllabus laid down by Government for such schools fixing the standard in Tamil higher than in the ordinary High School Syllabus. This is the first school in the Madras State to be started under the scheme. IV Form will be opened next year and the school will then be called a High School. No fees are charged.

36. Sri Gurugnana Sambandar Higher Ely. School.

This is for providing education for poor children and for facilitating boys and girls who like to take up teachers training course after passing the E. S. L. C. Government examination. Nearly 500 pupils are in this School. Attention is paid to religious instruction. No fees are charged for any class.

37. Adhinam Music School

Pupils are given instructions in three sections: Vocal music, Violin and Mridangam. Experienced teachers in the line are imparting instructions. The Course is of five years duration and pupils are coached up for the Government examinations in the respective subjects. Tuition is free.

38. Gnanasambandar Press.

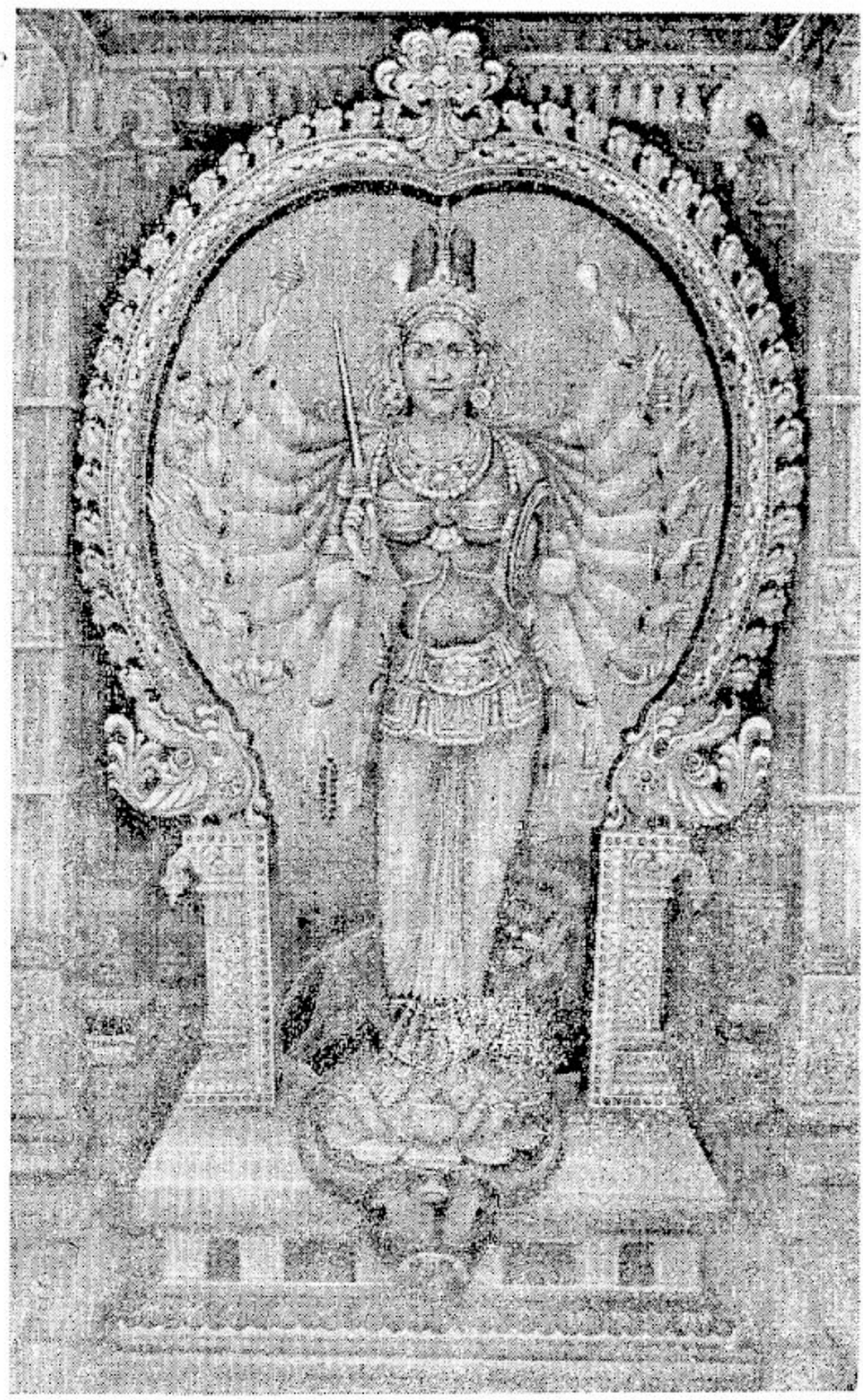
This is a useful adjunct to the Mutt. Religious and Philosophical works are published. A monthly journal 'Gnanasambandam' devoted to the popularisation of religion and philosophy goes forth from the Mutt on the 10th of every month.

39. Adhinam Library.

This is also attached to the Mutt. More than 10000 volumes on various subjects in Tamil, Sanskrit English and various other languages are made available to the public. Facilities for study within the library precincts are also provided.

40. Adhinam Devasthanams' Orphanage.

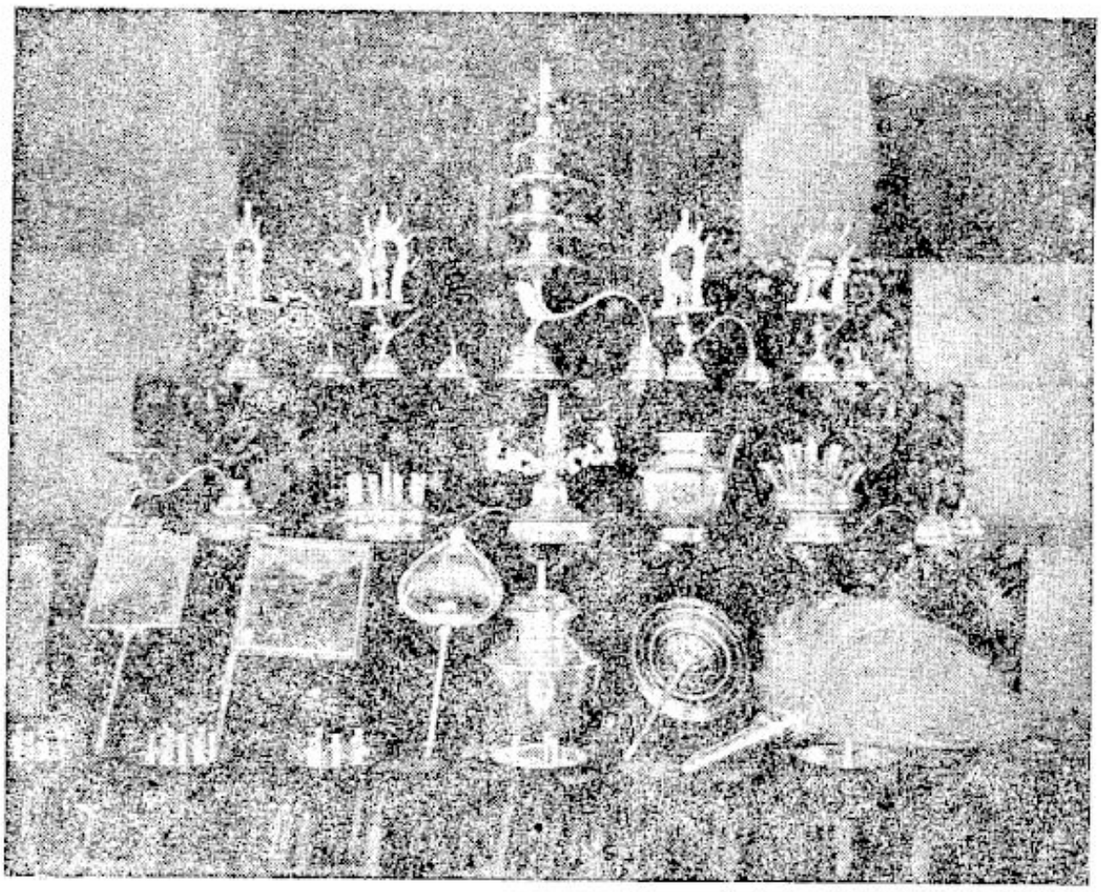
This Orphanage is run in Vaitheeswarankoil. It is financed from the Adhinam Temples' funds. Both boys and girls are admitted. A wholetime warden looks after the Orphanage. The inmates are taken to the temple for worship every day and besides secular and religious education, they are taught to sing devotional hymns.



SRI MAHALAKSHMI DURGA

Dharmapuram

PR



SODASOPACHARA ARTICLES